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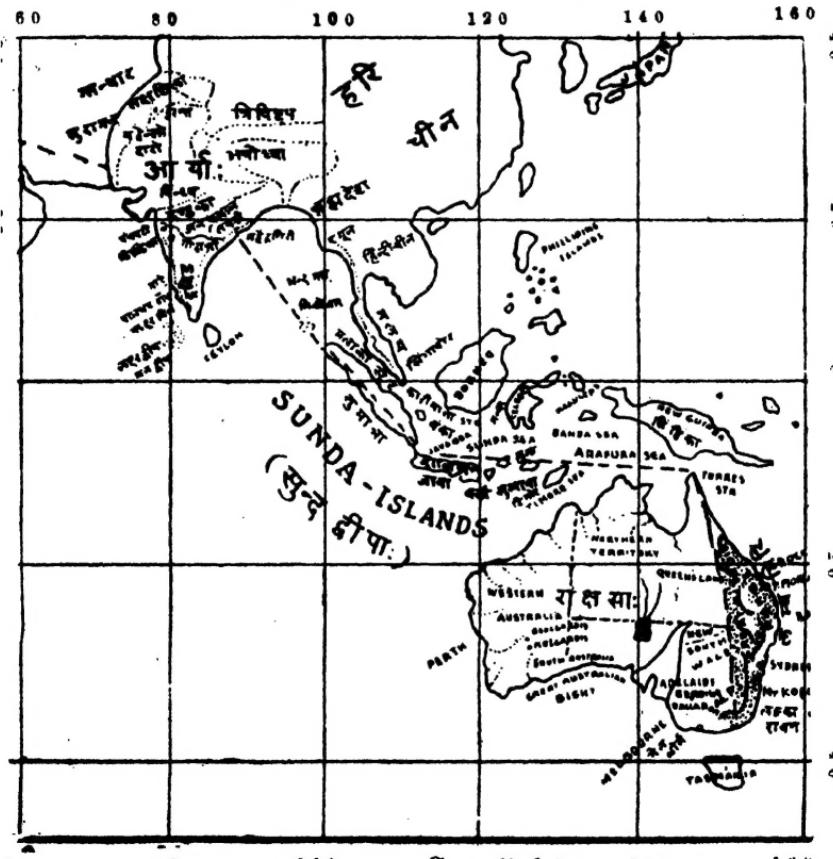
The Flight of Hanuman to Lanka via Sunda Islands.

By The Air Route.

CONTAINING (INTER-ALIA)

Some Stray Thoughts ON

*The Three Principal Races of Mankind,
The Lanka of Ravana & The Extent of Sugriva's Empire.*



Compiled by

DIWAN BAHADUR C. N. Mehta.

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Invocation.



॥ श्री रामदूत हनुमन भव सन्निधं मे ॥



लाङ्गलं च समाधिदं प्लवमानस्य शोभते ।
 अङ्गे वायुपुत्रस्य शाकध्वज इवोच्छ्रुतः ॥
 मनोजवं मारुततुश्ववेण जितेन्द्रियं बुद्धिमतां वरिष्ठं ।
 वातात्मजं धानरथ्यमुख्यं श्रीरामदूतं शरणं प्रस्त्वे ॥

“Where the mind is without fear
and the head is held high;

“Where knowledge is free;

“Where the world has not been
broken up into fragments by narrow
domestic walls;

“Where words come out from the
depth of truth;

“Where tireless striving stretches
its arms towards perfection;

“Where the clear stream of reason
has not lost its way into the dreary
desert sand of lust and greed;

“Where the mind is led forward
into ever widening thought and action:-

“Into that heaven of freedom, my
Lord, let Aryavarta awake once again.”

By the Compiler.

PREFACE.

॥ यतो धर्म स्ततो जयः ॥

कूजन्तं रामरामेति मधुरं मधुराक्षरम् ।
आरुद्वा कविताशास्त्रां वन्दे वाल्मीकिकौफितम् ॥

A bow to Sage Valmiki of the sweet tune of the Indian Cuckoo who sitting on a branch of the tree of Poetry makes the world resound with the Sweet-words “Rama, Rama”.

Oh ! behold the most perfect work of the Poet, which is like the immense Universe, the creation of the Harmonizing Potency (**योग माया**) of the Limitless Omnipotent Self-Effulgent Lord, where prominently appear the three qualities बोधन, मोहन and शोधन (i. e. teaching excellent morality, creating infatuating charm of poetry, and causing purification of the soul by investigation & research into the realms of the physical and spiritual world).

It is clear that a close blending of these three qualities in due proportion cannot be seen except in the work of the Omniscient. A work rises in estimation in proportion to the extent of the existence of these godly virtues therein. On a comparison of this (*Adi-Kavya*) Ancient Epic Poem in Sanskrit literature, namely the Ramayana of Valmiki, with the other works of the world, the first two merits, namely morality and charm come out prominently. In testi-

money hereof, it is enough to say that even after the lapse of thousands of years, that work gives to the whole world unparalleled instruction in morality & charm. Everybody knows in what high esteem it is held by Indian Aryans. The testimony of the English Professor Monier Williams and Monsieur M. Chezie, the well-known grammarian of the Royal College of France shows that even in Europe it is considered to be very valuable.

Prof. Monier Williams says:-

"There is not in the whole range of Sanskrit literature, a more charming poem than the Ramayana. The classical purity, clearness and simplicity of its style, the exquisite touches of true poetic feeling with which it abounds, its graphic descriptions of heroic incidents and nature's grandest scenes, the deep acquaintance it displays with the conflicting workings and most refined emotions of the human heart, all entitle it to rank among the most beautiful compositions that have appeared at any period or in any country.

The character of Rama is nobly portrayed..... As for Bharata and Lakshmana, they are models of fraternal duty; Kaushalya of maternal tenderness; Dasharatha of paternal love; Sita engages affections and our interest-Indeed Hindu wives are generally perfect patterns of conjugal fidelity; nor can it be doubted that in this delightful portrait of the *Pativrata* or devoted wife we have true representations of the purity and simplicity of Hindu domestic

manners in early times. Nothing can be more beautiful and touching than the pictures of domestic & social happiness in the Ramayana and Mahabharata. Children are dutiful to their parents and submissive to their superiors; younger brothers are respectful to their elder brothers, parents are fondly attached to their children, watchful over their interests and ready to sacrifice themselves for their welfare; wives are loyal, devoted and obedient to their husbands, yet show much independence of character, and do not hesitate to express their own opinions; husbands are tenderly affectionate towards their wives and treat them with respect & courtesy; daughters and women generally are virtuous and modest, yet spirited, and when occasion requires, courageous; love and harmony reign throughout the family circle. Indeed it is in depicting scenes of domestic affection, and expressing those universal feelings and emotion which belong to human nature in all times and in all places, that Sanskrit epic poetry is unrivalled".

For example what high sense of valour and attachment to her Lord is depicted in the following verses, when Hanuman offers to take सीता away secretly on his back, on his first visit to लङ्का:-

भर्तुभक्ति पुरस्कृत्य रामादन्यस्य वानर ।
 नाहं सप्रष्टुं स्वतो गात्रमिच्छेयं वानरोत्तम ॥६२॥
 यदहं गात्रसंस्पर्शं राघणस्य गतो बलात् ।
 अनीशा किं करिष्यामि विनाथा विवशा सतो ॥६३॥
 यदि रामो दशार्तीवेमिह हत्वा सराक्षसम ।
 मामितो गृह्ण गच्छेत तत्स्य सदृशं भवेत ॥६४॥

And how pathetic and life-like the following words in Sita's mouth are, when Hanuman departs from her:-

ततस्तं प्रस्थितं सीता वीक्षमाणा पुनः पुनः ।
 प्रातृस्नेहान्वितं वाक्यं सौहार्ददनुमानयत् ॥१९॥
 यदि वा मन्यसे धीर चसैकाहमर्दिदम् ।
 कस्मिंश्चित्संवृते देशो विश्वान्तः श्वो गमिष्यसि ॥२०॥
 मम चैवाल्पभाव्यायाः सांनिध्यात्तव धानर ।
 अस्य शोकस्य महतो मुहूर्तं मोक्षणं भवेत् ॥२१॥

M. Chezie in his "Discours prononcée au Collège Royal de France d' l'ouverture du Cours de langue et de littérature Sanskrite", Paris, 1875, says of the Ramayana:-

"It is more especially in epic poems that the Sanskrit seems to bear the palm from all other languages; and among the Indian poets, the great Valmiki, in his Ramayana, seems to have best understood the art of displaying all its beauties. Under his magic pencil it becomes pliant; and yields, without effort, to every variety of love and colour. If he would paint gentle and effective scenes, the beautiful, sonorous, and copious language furnishes him with the most harmonious expressions, and like a winding rivulet creeping softly over banks of moss & flowers, it carries with it, imperceptibly our ravished imagination, and transports us into an enchanted world. Yet in subjects requiring energy and strength, as in material combats, his style becomes rapid and animated

as the action itself. Chariots roll and rebound, furious elephants destructively move to and fro their enormous trunks; neighing steeds clash their metalled hoofs on the resounding plain; clubs are violently struck together; arrows hurtle; confusion and death rage on every side. We no longer read; we are in the midst of the terrible conflicts".

Among the Aryan poets, no testimony is needed other than that of Poet Kalidas whose following verses from his Raghuwansha are recited by every school-going boy with a feeling of reverence & enthusiasm:-

कव सूर्यप्रभवो वंशः कव चात्पविषयामतिः ।
 तिर्तीर्षु दुस्तरं मोहादुदुपेनास्मि सागरम् ॥
 मन्दः कवियशः प्रार्थी गमिष्याम्युपहास्यताम् ।
 प्रांशुलभ्ये फले मोहादुदुबाहुरिव वामनः ॥
 अथवा कृतवाङ्डारे वंशेस्थिन्पूर्वसूरिभिः ।
 मणौ वज्रसमुक्तीर्णे सृत्रस्येवास्ति मे गतिः ॥

"Where is the line produced from the sun ? And where is my little intellect, that out of infatuation, I am desirous of crossing the impenetrable ocean with a small boat. Though I am of slow intellect, I am avaricious of the fame of a poet. I might be the subject of derision like a dwarf who has outstretched his hands to get a fruit obtainable by a tall man only. Or my condition will be similar to the thread passing through a jewel in which a hole has been pierced by means of a diamond, while I take up the narrative of that line in which a passage has been already made by such ancient poets as Valmiki."

As observed above, in the Ramayana of Valmiki two merits of morality & charm come out most prominently. The third merit is “*Shodhana*” which can be taken to mean ‘purification of the soul by investigation and research into the realms of the physical and spiritual world’. The elevation of the soul by spiritual contemplation will be sufficiently well experienced on a study of the “*Adhyatma Ramayana*”. But even in the province of the physical world, how far help could be obtained from the Ramayana of Valmiki is for the worldly scholars to determine. And in the investigation of this merit, we have to bear in mind the excellent advice of Lord Bacon, who says:-

“In removing Superstitions, care should be had, that (as it fareth in ill-purgings) the good be not taken away with the bad, which commonly is done, when the people is the physician”.

If in removing the disease of ignorance, by the laxative medicine of the Western materialistic civilization and thought, we were to reject every apparently doubtful narrative as a mere superstition or a fable of a Brabmin’s fertile imagination, our intelligence and sense of distinguishing right from wrong stands the danger of perishing, just as by overdosing the body with a pernicious aperient, it is liable to speedy decay by the setting in of dysentery or Bombay diarrhea. Personally I am of opinion that in the Ramayana of Valmiki, materials for research in the direction of Geography-physical, political and

human—may be available to a certain extent. At least this kind of investigation is an inoffensive and charming pursuit due to hobby. Accordingly an effort has been made in the following pages to determine which places could possibly have been in the Poet's mind according to the present physical geography of the World when he described the flight of Hanuman from Mahendragiri to the Lanka of Ravana, which races of mankind lived in the different parts of the World and what the Poet believed to be the extent of Sugriva's empire and the weapons & resources available in the Great war. Whether that was also the physical configuration of the World in the *Treta-Yuga* when Rama is considered to have flourished is another question, on which I would not hazard an opinion for want of sufficient available materials, the periods assigned to each *Yuga* being so enormous as to be considered fabulous according to the present experiences.

The main reason which led me to focus my attention on the present physical aspect of the World while reading the description of the Air-route of Hanuman to Lanka was that the easy style & pure-diction of the present (extant) Valmikiya Ramayana could not be placed earlier than about 3 to 4 thousand years B. C. & so the Poet who composed it must have tried to refer to the existing configuration of the World of his own time (just as Poet Kalidas has done in his *Raghuvansha*) which, to my mind, could not have been much different from what it is at present, though in describing the weapons and

the means of communication, imagination might have been given a free scope based on (पुराणिक) Epic legends. My own view of the Air-route used by Hanuman will be found concisely stated in the concluding chapter of this Book, styled the "Epilogue". How far I have succeeded in this my limited effort is left for judgment to the thoughtful reader, before whose imaginative mental atmosphere, this book is being placed with a pressing request that he will, like myself, divert his attention from the many-fold and exhausting calls of this worldly & sinful life & find a quiet moment to think of the pure, saintly and truthful lives led by the ancient Aryans of India in their glorious days and to try to follow in their wake for the purity and higher evolution of his own soul and those other souls who may be found receptive of the ancient lore of the Aryans. **इति शिवम्.**

Lastly I must confess that there has been nothing original from me (except my imagination) in this book, which is a mere Compilation from sources available to me which I have utilized in so far as they agree with my views: & for making use of those sources I am indebted to their authors who will pardon me for having done so under the presumption of their *tacit* consent.

Narayan Niketan,

Nadiad.

Vikram Samvat 1997
Shravan Sudha 10th. S

C N. Mehta.

A. D. 1941

August 2nd. Saturday.

SUNDARA KANDAM.

OR

The Flight of Hanuman (the VANARA Super-Man Chief) by Air.

(By Diwan Bahadur C. N. Mehta, Nadiad.)

Appreciation.

The Valmiki Ramayana is known to be the *Adi Kavya* (the Oldest Poem) in Sanskrit literature. And the story of Rama as depicted therein has fascinated all generations of Hindus.

Apart however from its charm as poetry, it depicts a picture of ancient India which in many respects is unique, and suggests perplexing questions of history, mythology, sociology, topography etc. Many of those questions permit of endless debate, with no solid result. But the author of this work has after his retirement from Government service, utilised his time in studying religion and philosophy. As a result of that study he has tried, quoting chapter and verse for his position, to show that the geographical questions are in a better position : and that they are certainly not such as a Hindu Rishi would have promulgated spontaneously out of his own imagination without knowing the physical features and topography of India and the East Indies Islands (known as the *Sunda Islands*) including Australia, and the positions of the several stars in the Zodiac. He has in doing this, wisely left out of account Cantos 40 to 44 of the *Kishkindha Kanda*, because in his opinion they appear to be a later addition, and in view of the complexity in the references to Agastya's hermitage, he has rightly given up the pursuit of its exact situation, though there is no doubt that he was the earliest Aryan Sage who had migrated to the south of the Vindhya Mountains and spread Aryan Culture there, just as Sage Kashyapa is said to have done so after migrating from Kashmir to Egypt and returning therefrom with ten thousand converts to Aryanism.

But his location of Pampa lake, Rishyamuka, Sabari-sthana, Riksha-Bila, and Hema-Bhavana, his explanation of the magic of Swayamprabha in bringing back the search party sent by Sugriva, to the Prasravana Giri from where it had started, in the twinkling of an eye, and the meeting of Sampati on the extreme west end of the Vindhya Mountains, the location of Mahendragiri with its projecting point in the Bay of Bengal known as the Dolphin's Nose and the identification of the several places on the Air-route of Hanuman (as described in the *Sundara Kanda*), *via* the Andaman-Nikobar and Sunda Islands, the Tumburu-island, the Arafura Sea, the island of New Guinea (called *Sinhika* or *Angaruka*), the Torres Strait, the Eastern Coral Sea-shore of Australia, the *Lamba-giri* with *Vana-raji* (rows of forests similar to *Malayopavanani*) and *Samudra-patrinam Mukhani* (mouths of rivers meeting the ocean) round about it (*i. e.*, the Great Dividing Range of Australia), and its extreme southern peak then known as the *Trikoota peak* where Ravana's illustrious Lanka was situated (near Melbourne in Australia), are so unique and surprisingly convincing that one fails to understand why later writers confounded Ravana's Lanka with the present Ceylon or supposed it to be another larger island far beyond it on the Equator. There is thus ample reason to agree with him that the Great Epic War of the Ramayana was practically one between the combined races of *Naras* (Aryans), *Vanaras* or *Hari-Rikshas* (Mongolians and Russians) who lived in the Northern Hemisphere, *on one side*, and the Negro (*Rakshasa*) Races in-habiting the Southern

Hemisphere on the other, with their full resources : and that that must be the reason why the Hero of that Epic, Rama, has been immortalised as (धर्मवतार मर्यादा-पुरुषोत्तम) the greatest Aryan re-incarnation of God and Hanuman as the रामदूत and the greatest Vanara (Superman) Chief of the vast Army of Rama and Sugriva.

Lastly it may be said that a modest attempt appears to have been once made by Mr. F. E. Partiger of the Bengal Civil Service (*vide* his Paper "the Geography of Rama's Exile" Part I, published in the Journal of the Royal Asiatic Society for 1894 on p. 231), but he has confined his attention to the allusions to the topography of India alone, without calling in question the popular belief that Ravana's Lanka was the present Ceylon and believing that the Mahendra-Giri was one of the southernmost peaks of the Malaya-Giri (*i. e.* the Cardamon Hills) in Travancore, and without making any attempt at identification of the several places on the Air-Route of Hanuman from Mahendra-giri to Ravana's real Lanka, for that was well nigh impossible to do within the short space of the Palk Strait or the Gulf of Manar. But the author of this book has tried to solve the whole geographical problem in a way that does credit to his studious habits and intuitive imagination. In spite of this, he has with his usual modesty left the judgment of the extent of success in this pursuit of his to the thoughtful reader and will welcome any *bonafide* and well-considered constructive criticism thereon.

NADIAD.
Nagarvada.
Date 6-10-41

B. B. Desai.

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CHAPTER I.

Composition of Valmiki's Ramayana,
and its greatness.

॥ श्री गणेशाय नमः ॥

SECTION (1)

Composition and extent of the Performance.

It appears from chapter 1 of the *Bala-Kanda* that Sage Valmiki questioned Narada as to who was in this world a man, who was virtuous, valorous, knower of the civil & religious laws, grateful, truthful, firm in religious austerities, of excellent behaviour, benefactor of all creatures, learned, powerful, of charming appearance, selfpossessed, imperturbable, lustrous, devoid of jealousy, and irresistible in battle even by gods. In reply thereto Sage Narada said that it was Rama of the *Ikshvaku* line; & he then described his virtues & form, & told in brief his history upto his re-union with Sita and the commencement of his reign under which all his subjects were well pleased (as was the case in the *Krita-Yuga*), as if all this history had already transpired upto then; and the Sage Narada then added (as if predicting a future event) that thereafter he would perform hundreds of *Ashramedhas* and satisfy the *Brahmins*, and then would found hundreds of royal lines and would direct the four classes of men to their respective avocations, and that after having served his kingdom like this for *11,000 years, would go to *Brahma-Loka*.

* It is the view of some, that "year" here means "day"; so at the rate of 360 days per year, this means that Rama reigned for 30 years 6 months and 20 days only.

From chapter 2, it appears that thereafter Sage Vahniki went for ablution to the Tamasa River, and there witnessed a hunter shooting an arrow towards, and taking the life of, the male *Krowncha* bird out of the pair that was overpowered with lust, and the female bird bewailing piteously at the loss of her mate. Overcome with extreme emotion, out of the Sage's mouth, came out spontaneously the well-known *Anustubh* verse.

मा निषाद् प्रतिष्ठां त्वमगमः शाश्वतीः समाः ।
यत्कांचमिथुनादेकमवधोः काममोहितम् ॥

consisting of four *pādas* of eight syllables each & keeping pace with the harp. So god Brahma ordained him to compose the complete biography of Rama in the following words:-

धर्मात्मनो भगवतो लोके रामस्य धीमतः ।
वृत्तं कथय धीरस्य यथा ते नारदाच्छ्रुतम् ॥

"Relate the events in the life of Rama who is pious, illustrious, intelligent and of firm resolution, in this world, as you have heard them from Narada"

रहस्यं च प्रकाशं च यद्वृत्तं तस्य धीमतः ।
रामस्य सह सौमित्रे राक्षसानां च सर्वशः ॥
वैदेह्यश्चिव यद्वृत्तं प्रकाशं यदि वा रहः ।
तच्चाप्यविदितं सर्वं विदितं ते भविष्यति ॥

"Every event in the life of that wise Rama will be manifest to you, whether it be secret or open, known or unknown, including all the events that have happened in company of Lakshamana or with *Rakshasas* or that relate to *Vaidehi* (Sita). And

न ते वाग्नुता काव्ये काचिदत्र भविष्यति ।
कुरु रामकथां पुण्यां श्लोकबद्धां मनोरमाम् ॥

“And nothing composed by you in this poem will be untrue. So do you compose the holy story of Rama in beautiful verse”

Then Sage Valmiki said:—

कृत्स्नं रामायणं काव्यमीष्टशैः करवाण्यहम् ॥

“I will compose the whole of the epic poem Ramayana in this style”

From chapter 3, it appears that the intelligent sage then began to brood over the subject of the poem in his mind. It is said:—

ततः पश्यति धर्मात्मा तत्सर्वं योगमास्थितः ।
पुरा यत्तत्र निर्वृतं पाणाघमलकं यथा ॥

“Then the holy sage, seated in *Yoga* contemplation, sees very clearly (like the fruit of the myrobalan held in the hand) every event that had happened before.” All those events are mentioned in brief; and in conclusion,

अयोध्याश्च	गमनं	भरद्वाजसमागमं	।
प्रेषणं	वायुपुत्रस्य	भरतेनसमागमम्	॥
रामाभिषेकाभ्युदयं		सर्वसेन्यविसर्जनम्	।
स्वराष्ट्रज्ञनं	चैव	वैदेह्याश्च विसर्जनम्	॥

“March to Ayodhya, union with Bharadwaja, dispatching of Hanuman, union with Bharata, the festival of Rama’s Coronation, discharge of all the army, gratifying the people of his Empire, and the abandonment of Sita,” have been stated as if they had already

taken place before the composition of the poem, and the events upto the abandonment of Sita have been included in the पूर्व काव्य (first portion of the Epic). And it is said:-

अनागतं च यत्किञ्चित् रामस्य वसुधातले ।
तथकारोत्तरे काव्ये वाल्मीकिर्भगवानृषिः ॥

“That Sage Valmik composed in the उत्तर काव्य (latter portion of the Epic) whatever events of Rama that were not known in this world.”

In chapter 4, it is said that after Rama ascended the throne, sage Valmiki composed the whole Ramayana in which there are 24000 verses and 500 chapters and 6 *Kandas* and the उत्तर काण्ड comprising future events and that he taught it to Lava and Kusha and sent them to Rama who invited them into his presence & heard it himself

Note:- From the above it appears that Narada said that Rama returned to Ayodhya with Sita and began to reign & that his rule was the best., and that the only prediction that Narada made was that after having performed hundreds of *Ashvamedhas* and founded hundreds of royal dynasties & having ruled for 11000 years, he (Rama) would go to *Brahmaloka*. In this story, sage Valmiki appears to have added, after the abandonment of *Vaidehi*, the entertainment of Sita by Valmiki in his hermitage, the birth of Lava & Kusha there, their education by Valmiki, their union with Rama in the *Ashvamedha* ceremony & Sita's disappearance in the womb of the mother Earth in the course

giving a public exhibition of her purity. But these incidents appear in the उत्तर काव्य (latter part of the Epic).

The first part (**पूर्व काव्य**) ends with Rama's coronation as King and Bharata's coronation as the Crown-Prince and with the statement that Rama reigned for 11000 years (**भ्रातृभिः सहितः श्रोमान् रामो राज्यमकारयत्**) with his brothers (*vide* verse 105). And in verse 106 it is said:—

आदि काव्यमिदं चार्ष पुरा वाल्मीकिना कृतम् ।

“This sacred *Ādi Kārya* (first Poem) was composed by Valmiki at first.”

And in verse 117 it is said:—

रामायणमिदं कृतस्त्वं श्रुणवतः पठतः सदा ।
प्रीयते सततं रामः स हि विष्णुः सनातनः ॥

“Rama, the eternal Vishnu (all pervading essence) becomes always pleased with him who repeats or hears this whole Ramayana” It accordingly appears that the facts that had in fact actually happened have all been contained in the **पूर्व काव्य** (first part) and that in the **उत्तर काव्य** the poet admitted – in addition to the ancient *Puranic* stories – such events as in his contemplation the poet thought were likely to happen in future. And it is not unlikely that if Sita, after her abandonment, was entertained in his hermitage by Valmiki, she would have given birth to the two Princes Lava & Kusha there, and Valmiki would have brought them up with respect & consideration, & after educating them well, would have taken them to the *Ashvamedha*.

sacrifice of Rama who would have been fascinated by their music and form, and feeling natural filial affection would have accepted them kindly with their mother, who, feeling natural resentment at her destiny in spite of her straight and devoted conduct towards her royal husband, would have uttered an invocation to the mother Earth & left this world in despair, which the pen of the Poet transformed into what would appear to be a fable, out of the extreme regard the Poet entertained for his heroine. That the उत्तर काव्य was also composed by sage Valmiki is clear from the following:-

एतावदेतदाख्यातं सोचरं ब्रह्म पूजितम् ।
रामायणमिति ख्यातं मुख्यं वाल्मीकिना कृतम् ॥
(सर्ग १११, श्लो. १)

“Revered by the creator, and composed mainly by Valmiki this poem together with the उत्तर काव्य known as the Ramayana, ends here.

एतदाख्यानमायुष्यं सभविष्यं सहोत्तरम् ।
कृतवान्प्रचेतसः पुत्रः तव्याप्यन्वमन्यत ॥११॥

“ This legend, together with the future (events) and the latter portion, which is the giver of long life, composed by the son of *Prachetas* (Valmiki) has been approved even by Brahma.

SECTION (2)

Narada's recommendation to Sanatkumara

From chapter 2 of *Ramayana Mahatmya* it appears that Sanatkumara had once gone to see the council of Brahma on the peak of the Meru mountain. Seeing the sacred Ganges there, Narada inquired as to who had created that river. Narada replied that its creator is God, whose actions are manifold : that the best of His biographies is Ramayana and that by the mere expression of the name of that Rama one gets final beatitude. So Sanatkumara questioned:-

रामायणं केन प्रोक्तं सर्वधर्मफलप्रदम् ॥

“By whom was the Ramayana expressed, which is the giver of the fruit of all religions.

Narada replied:-

श्रुणु रामायणं विप्र यद्वाल्मीकिमुखोद्गतम् ॥

“Oh Vipra ! hear that Ramayana which has come out of the mouth of Valmiki.”

SECTION (3)

Suta's recommendation.

In *Ramayana Mahatmaya* chapter 1, it is said:-

Sages inquire of Suta:- “Please tell us the best means of propitiating God in this *Kali-Yuga* (Iron-age).

Suta replies:- Please hear what is in our best interests. I say it is that great Epic Ramayana * told by Saint Narada to Sanatkumara which is in consonance with the meaning of the Vedas, which extinguishes all sins and which removes the effect of bad stars.

Note:- the meaning appears to be that Brahma had said to Valmiki that

नते वाग्नृता काव्ये काचिदत्र भविष्यति ॥

"In this poem, not a single syllable of yours will be untrue". And in chapter 3 it is also said that the holy sage Valmiki saw clearly (like "*Hastamalaka*") in *Samadhi-Yoga* the whole story of Rama that had taken place and included in the **उत्तर काव्य** the future events. So it is rather unreasonable to suppose that the extracts hereafter given in this book from Valmiki's Ramayana were mere figments of the poet's imagination, not based on facts. It is possible that in his *Samadhi-Yoga* certain things might have appeared rather blurred; and this appears to account for certain confused descriptions of distant places. But making due allowance for such shortcomings, it is for consideration to what great extent the description given fits in with the present geographical positions of the places referred to. We have to be on our guard lest the good may not be rejected with what appears to be bad. When we examine the description from this stand-point, there will be nothing but praise for the great Sage

* "Told" may be rendered as "recommended" having regard to the foregoing context.

Valmiki's Samadhi-Yoga. We are surprised to find in the first chapter of the "Sundara Kanda" the most realistic description of the Air-route taken by Hanuman in quest of Sita. And when we seriously devote our attention to the possible route by which the innumerable soldiers belonging to the *Hari* and *Riksha* races crossed the ocean and which those races were and which continents or countries they were occupying, and judge from it the possible extent of Sugriva's vast empire (which it is said was studded with

विविधैर्लिङ्गं चिन्हते: स्वस्थानैः ।

"various colonies or dominions, each bearing its distinguishing mark, banner or standard"), we shall then realize the accuracy of the popular adage:-

रामरावणयो युद्धं रामरावणयो रिव ॥

"(the war between Rama & Ravana was unparalleled: was like Rama-Ravana-war)," and shall also appreciate the meaning of the following **योगसूत्र** of Maharishi Patanjali:-

प्रवृत्त्या लोकन्यासात् सूक्ष्मव्यवहितविप्रकृष्टज्ञानय ॥

"By Samyama Yoga, a Yogi is able to see clearly a most distant or the smallest thing with its qualities, situation and time".

On the point as to who was the author of the present available Valmiki Ramayana, and the time when that author prospered, reference is invited to the ideas expressed at the end of this book. [Chapter 6, Sect (4)].



CHAPTER II.

Races of Mankind on Earth.

Reference to map No. II.

The pictures in the above map are taken from the presently recognised World Maps. On page 238 Morrison in "Our World, a Human Geography" says:-

"*Races of Mankind.* Though the human family is one, yet it can be divided into three main races. They differ from one another partly in the size and shape of the skull and face, partly in the hair and partly in the colour of the skin."

1. *The Caucasian type*, occupying roughly the portions of the Earth to the west of India and India itself. From the centre (Caucasus Mountains) they are supposed to have wandered off in the different directions. One important branch more than 1000 years ago most probably entered India, from the North West, colonised it & converted the people. The highest caste of Hindus are certainly of this race.

The Dravidians in the South of India also, it is believed, came from the North West. Of the original inhabitants we find examples among the half civilized people in the *ghats* and other mountains.

Note 1. This belief appears to have been based upon the legend of the Noah's arc resting on the *Ararat* peak of the Caucasus Mountain, in Chapter 8 of the Genesis in the Holy Bible. On the other hand, in *Shrimad Bhagavata & Mahabharata, Vana Parva*, where there

is the legend of the Incarnation of God in the form of a Fish, (मत्स्य) it is said that under the directions of this मत्स्य Vaivasvat Manu accompanied by the सप्तर्षयः (seven sages) tied the Arc to a peak of हिमवत् mountain which is still known as नौबन्धनम् (*vide*

सा बद्धा तत्र तैस्त्वर्णं मृषिभि भरतर्षभं ।
तच्च नौबन्धनं नाम दृङ्गो हिमवतः परम् ।
ख्यात मध्यापि कौन्तेय तद्विद्धि भरतर्षभं ॥

(That arc was tied there quickly by the Sages; that is still known as “*Nau-bandhana*,” which is the highest peak of the *Himavat Mountain*).

It is said the Sages came down with the *Vedas*, on the Earth. And they first settled round about Haradwar, which part of the country was formerly known as the *Brahmarshi Desha*, which was later on extended to a larger territory called *Brahnavarta*; & in course of time, the Country between the Himalayas and the Vindhya's was called *Aryavarta*.

It is for consideration, whether the peak where Noha's or Vaivasvat Manu's Arc was tied was the *Ararat* peak of the Caucasus Mountain which is 16920 ft. high or one of the peaks of the Himalaya Mountains which are:-

1. Nanda Devi peak, 25645 ft. high.
2. Gurla Mamdhata peak, 25353 ft „
3. Dhavalgiri peak, 26795 ft. „
4. Mt. Everest peak, 29140 ft. „
5. Kinchinjunga peak, 28146 ft. „

and which of the two theories appears more correct. Personally I would be inclined in favour of the latter.

J Muir, Author of the “Original Sanskrit Texts” admits as follows:-

“I must however, begin with a candid admission that, so far as I know, none of the Sanskrit works contain a distinct reference or allusion to the foreign origin of the Hindus”.

It appears from the मत्स्य and the विष्णु पुराण that the Westerners were called म्लेच्छाः or यवनाः, because they were क्रियालुप्त and धर्मव्रष्ट and so पतित (degraded) आर्याः, (*vide* विष्णुपुराण, 4th अंश, 3rd अध्याय): Cf. also मनुस्मृति, १० अध्याय:

शनकैस्तु क्रियालोपादिमाः क्षत्रियजातयः ।
वृषलत्वं गता लोके ब्राह्मणादर्शनेन च ॥
पौण्ड्रकाश्चौड द्रविडाः कम्बोजा यवनाः शकाः ।
पारदाः पलव्वाश्रीनाः किराता दरदाः खशाः ॥

“Gradually by abandoning the religious practices, the क्षत्रियs of the several places mentioned became (वृश्ल) म्लेच्छः.”

It is a puzzle how in the *Bhavishya Purana*, however, the author of it has, after describing a number of Sovereigns beginning from *Vaivasvat Manu* in the *Krita-yuga* down to Pradyota (a descendant of *Janame jaya*) who was known as म्लेच्छ हन्ता (destroyer of the *Mlechhas*) and who it is said, had performed the *Mlechha-Yajna*, introduced the legend of *Adam & Eve* and the legend of *Noah's arc* at the

end of the *Drapara-Yuga* and said that that Arc was tied to आराच्य शोष (Arachya peak) of हिमाद्रेस्तट भूमयः (Himalaya mountains). It seems to me that in his zeal to reconcile the Biblical legend with that in the *Mahabharata* & *Bhagarata*, he has made the confusion worse confounded; or that there had taken place another smaller deluge at the close of the *Drapara-Yuga*, and that in the Bible, this deluge was confounded with the great deluge of the मत्स्यावतार and was described in terms of the old surviving legend. In any case, there appears no doubt that the Biblical legend was copied from that current in India which was based on the *Mahabharata* and *Bhagarata*.

Moreover Sir Frederic Kenyon, a former director and principal librarian of the British Museum in an address to the United Youth Missionary Exhibition at the Imperial Institute, South Kensington, states that recent research has confirmed the Old Testament story of the Flood. He says "It can properly be claimed, that the result of archaeological research has been to increase and enrich our knowledge of the Old Testament and to confirm our belief in the integrity of the New Testament.

"Among the literature found in Mesopotamia, Assyria, and Babylonia," he adds "are stories of the Creation and still more of the Flood.

"During the excavations that took place within the last 10 years at the site of Ur of the Chaldees, the country from which Abraham came, they dug past levels which can be dated 3,000 or 3,500 B. C.

"They came at last to a thick stratum of earth, sand and clay, which had been laid down by water. Below they found signs of human life akin to that found immediately above. That fits in perfectly with the story of the flood."

Sir Frederic says that when he was young it was argued that the "Books of the Pentateuch could not have been written by Moses, or at that time, because writing was not known until some centuries after." "As the result of these excavations they now knew that writing was known both in Egypt and Babylonia as far back as 3,000 B. C.—1,000 years before the time of Abraham.

"Modern discoveries had bridged the gap between the earliest New Testament manuscripts we had and the time when the books themselves were written."

About three years ago a number of papyrus fragments turned up, the largest no bigger than a postcard. On one were portions of the Gospel of St. John. From the writing," says Sir Frederic Kenyon," one could tell that it had been written in the first half of the second century, within a generation of the time to which tradition assigned the Gospel itself." (*Reuter: World News by Air*).

Note 2(a). Physical features of the Southern Plateau.
On page 198 of Dudley Stamp's "The World", it is said:-
"India: The Deccan plateau: Nearly the whole of India, south of the great plain of Hindustan is occupied by a plateau. The western side is the higher, & the

surface slopes down towards the East. The western edge stands up high above the surface of the sea & is known as the Western Ghats. The Western Ghats are really only the western edge of the plateau. In the same way the lower edge forms the Eastern Ghats. The Eastern Ghats are interrupted by a number of river valleys. The plateau as a whole is higher in the South – in Mysore – than it is in the North.

Between the Western Ghats and the sea there is a narrow Coastal plain; between the Eastern Ghats and the sea, the coast plain is broader.

The surface of the plateau is by no means smooth: it is furrowed by river valleys.

Towards the North, a very important line of mountains runs across the plateau from West to East. These are the Satpura Range, continued eastwards as far as the Mahadeo Hills and Maikal Range and the Chhota Nagpur & Orrisa high-lands (*vide* Morrison pp. 258–259). This line is very important, for it cuts off “Northern India” from Peninsular India, and the mountains are not easy to cross. Throughout history this line has been an important barrier.

There are two other parallel lines – the Vindhya Range to the North and the Ajanta Range to the South – which has helped to make the line more important (*vide* Dudley Stamp’s. “The World” p. 198).

Roughly it may be said, the *South* belongs to the *Dravidians* and the *North* to the *Aryans* proper (*vide* Dudley stamp’s “The World” p. 220)

Eastern & Western Ghats meet in *Nilgiri* hills, the highest peak there being *Doddabeta* (8640 ft. high): (*vide* Morrison pp. 258-259).

Table-lands, like the mountains, are moulded by the work of rain and rivers. The Mahanadi, Godavari, Krishna & other rivers have worn out valleys across the Deccan table-land. The parts left standing are high & look like mountains, when viewed from valleys. The Western ghats are mounnains of this kind. They are certainly not folded mountains like the Himalayas, for the rocks in them are not bent and arched. They are worn out edges of the table-land.

They are quite unlike mountains of primary rock, such as the Nilgiris, Anaimalais, & Travancore Hills, which are mistakenly called *ghats*.

Note 2 (b). Probability of the migration of the Dravidians from the North-West.

Dravidians and Bruhuis. The theory that the Bruhuis of Baluchistan probably entered India through the North-West Frontier Province and that a strong racial connection subsisted between them and the Dravidians of South India has been advanced by Mr. C. R. Roy, Curator of the Victoria Museum, after careful research into the respective civilisations and the examination of Mohenjo-Daro finds.

The racial history of the Bruhuis of Baluchistan is a puzzle to the Anthrolopologist, as they speak a Dravidian form of language; but most of the Dravidian speaking areas are situated in the South of India.

Owing to similarity of language, it was suggested that there was a racial connection between the Brahuis and the Dravidians. This theory was objected to on the ground of dissimilarity of the physical features of these two people, but according to Mr. C. R. Roy, who has taken a large number of measurements of Brahuis, the Brahuis and the Dravidians are basically alike.

The skulls found at Mohenjo-Daro confirm the theory of migration of Mediterranean people at least about 2000 to 3000 B. C. Some of the relics of material culture of the Brahuis and the Dravidians are found to be common.

The distribution of the different races of people in India is a result of the complicated history of the country. Ages and ages ago the only people living in India were wild uncivilized peoples, which we call the pre-Dravidian peoples. Then India was invaded by the cleverer people whom we may call the Dravidians. They spread all over India and drove the wild inhabitants away to the hills and the thick forests. There are scarcely any descendants of the pre-Dravidians left now; the best example are the Veddas, who live in the forests in the wildest parts of Ceylon and Chhota Nagpur plateau. The languages of the Chhota Nagpur aborigines are *Munda* languages which are very curious. Long words are made by stringing together a number of short ones, so that one long word often means as much as a long sentence with us. The Dravidians were driven away into the South by ~~more~~^{more} cleverer, more cultured and educated invaders whom we may call

the Indo-Europeans or Indo-Aryan peoples. The principal of the Dravidian languages are Tamil, Telugu, Malayalam, Kanarese and Tulu. The Indo-European languages are

Baluchi,	}	Spoken in Baluchistan and adjoining hills.
Pashto,		
Brahui,		

Sindhi,	}	Spoken in India, North of the
Gujarati,		
Marathi,		
Rajasthani,		
Pahari,		
Lahuda,		
Punjabi,		
Kashmiri,		
Hindi,		
Bihari,		
Oriya,		
Bengali,		
Assamese,		

The Caucasians spread into Europe, Persia, Arabia, North Africa, India, etc.

After America was discovered colonists from the European peoples of this race crossed over the Atlantic and gradually spread westwards from the Eastern to the Pacific shores of the North American continent. Others mostly Spaniards & Portuguese conquered parts of south America and settled there, chiefly on the parts near the coasts.

Still others, mostly natives of the British Isles settled in Australia, New Zealand & South Africa.

Distinguishing marks:- Oval face, high bridged nose, lower jaw nearly in a straight line with the rest of the face and eyes in a straight line. His hair is wavy or curly, especially in childhood, but not woolly. Nor is his skin black like that of the Negro. Living in warm countries effects some change. (Please see the pictures in Map No. II.)

Note. In Africa we find that a great desert (Sahara) has acted as a barrier to Mankind. North of the Sahara the people are Arabs and Egyptians and are closely allied to the peoples of Southern Europe. But Africa, South of Sahara Desert, is inhabited almost entirely by negroid peoples with black skins and wooly hair. In the part of Africa, south of the Sahara we find small groups of very backward, uncivilized people (*vide* Dudley Stamp's "The World" p. 576.)

The whole of the North of Africa is taken up with the greatest desert in the world. The Sahara has thus prevented the fierce wild tribes from Central Africa from coming North into Europe. Europe has been invaded more than once by the Aryans from Central Asia. But the tribes from Central Africa could never reach it. No doubt for thousands of years the Arabs have travelled over and sailed along its Northern shores as far as the Atlas Mountains. Egypt too is one of the oldest countries in the world. The Egyptians are considered to have been civilized even* before the Aryans came into India. The other continents of Europe and Asia have helped civilization a great deal. For example, Asia is the birth place of the great religions of the World, Hinduism, Buddhism,

Christianity and Mahomedanism. Most of the great discoveries in Science have been made in Europe. But Africa has scarcely helped civilization at all. (*vide* Morrison's "Our World" pp. 508 to 509).

*[However in भवित्य पुराण a question is put:-

Q. "ब्रह्मावर्ते कथं म्लेच्छाः न श्राप्ताः कारणं षद्".

(Tell us the reason why *Mlechhas* could not come to *Brahmarvarta*.)

A. *Mlechhas* could not go there through the power of जगदम्बा सरस्वति.

Legend. There was a Brahmin by name कश्यप whose Son was काश्यप or कण्व who propitiated जगदम्बा in काश्मोर. He was a great seer and was in power for one thousand years. His wife was आर्यावती. This काश्यप Sage went to मिश्रदेश (Egypt) and spread Aryan civilization there. And he returned to India with 10,000 converts to Aryanism. They were elevated to the position of *Brahmins* (ब्राह्मणs) and became founders of several ब्राह्मण गोत्रs.]

2. *The Mongolian Type* (or Yellow Race), they live chiefly in Asia and in North America and in the northern part of South America. The Chinaman is a good example of the Mongolian. He has a broad face, with high cheek bones, almondshaped slanting eyes & a broad nose. His hair is black and straight, not wavy or curly. Burma was invaded by Mongols who settled there.

[*Note 1.* हरि means "Yellow:" So this Race may have been called हरि; and as हरि also means "monkey" it may also have been called वानराः.

Note 2. The “Indians”, living in the northern part of south America though of the same Mongolian race, do not resemble them closely, as, for thousands of years, they have lived in a different part of the world with a climate of its own.

The north American “Indians” are even more unlike the Chinese type of Mongolians. They are taller, stronger looking, with high bridged noses, and their skin is of a dark red, copper colour. It is believed they are a branch of the Mongolian race of Asia which crossed the Bering strait long ago.

The Polynesians, *i.e.*, the Islanders of the Pacific & the natives of the East Indies also belong to this race, but their skin is brown, rather than yellow.

Note 3. Morrison on p. 580 observes:-

“*People.* America was inhabited for thousands of years before it was visited by European settlers.

To the people of the West-Indies, Columbus gave the name of Indians, because he believed he had reached India. They are really of quite a different race from the people of India.

The European settlers called them “*Red Indians*” on account of their coppery brown skins.

Those in the far north living on meat and flesh are Eskimos. These were true savages; but many were half civilized. They grew various crops and lived in huts; men hunted bisons and bears and fished on rivers and lakes, and women cultivated the crops.”

Note 4. Murdoch's "Mannual of Geography" on page 311:-

"It is supposed that most of the aborigines of America came from Asia. Bering strait is only 30 miles across; boats may have been drifted by the winds. The Indians are closely allied to the Mongolian race, are copper coloured and have straight hair and high cheek bones. Their languages are remarkable for the great length of some of the words."

I bid. p. 327: *Mexico*:-

"In the table land of Mexico, Indians were much more civilized. They were not wanderers but farmers and knew how to irrigate their crops. They were splendid hunters and brave fighters.

At an early period, Mexico was peopled by the *Toltecs* who were mild and highly civilized. They were conquered by the *Aztees*, a warlike race, who offered human sacrifices to their god of War, *Mexitli*, from whom the country took its name "Mexico." Ruins of large temples, pyramids, and palaces erected by them still exist in Mexico and Central America. They were conquered by the Spaniards under Cortez in 1521.

The descendants of *Whites* and *Negroes* are called *Mullattoes*; of *Whites* and *Indians*, *Mestizoes*. The descendants of Europeans born in hotter parts of America are called *Creoles*."

Note 5. *Mexico. Explorer finds "Dead land". Four great Temples.*

A "Dead land" once filled with temples and forts has been discovered in Mexico by Dr. Thomas Gann, the British explorer and author.

Dr. Gann, on arriving at New Orleans after three months' exploration in Mexico, said that he had discovered a deserted Mayan district which he believed was populated at one time by several hundred thousand persons. The district with an area of 15 by 20 square miles, he said, was discovered in Southern Mexico in the territory of Quaintanna Roo. He was permitted to cut through underbrush, Dr. Gann said; but the Mexican Government refused him permission to excavate mounds which he said he believed contained much precious metal.

"It is stupendous expanse", he added, "it is almost literally covered with mounds of elaborately cut stone, walls, beautiful plazas and circular forts, all fairly well preserved." From what we can learn, it was a district rather closely settled by this great population who came together as a number of sacred centres, the four great temples of which are still-standing. He said the area dates from a late Mayan period, between 600 and 1200 A. D. He hopes to make further exploration.

Bhaskaracharya in his सूर्य सिद्धान्त refers to the existence of a city called सिद्धपुर in this locality in the following verses:-

भृगोलोध्यायः ।

भृत्युत्पादे पूर्वस्थां यमकोशीति विश्रुता ।
भद्रादवर्षे नगरी स्वर्णं प्राकारं तोरणा ॥३८॥

To the east of the Meru (*i. e.* north pole) at a fourth part of the Earth's circumference (*i. e.* Equator) in the Bhadrashva Varsha (a division of a continent) is the city called Yama-Koti having golden ramparts and arched gateways 38.

याम्यायां भारतेवर्षे लङ्का तम्हापुरी ।
पश्चिमे केतुमालाख्ये रोमकाख्या प्रकीर्तिः ॥३९॥

So to the south in the Bharata-Varsha, there is the great city called Lanka : to the west in the Ketumala-Varsha there is the city called Romaka. 39.

उद्कृ सिद्धपुरी नाम कुरुवर्षे प्रकीर्तिः ।
तस्यां सिद्धा महात्मानो निवसन्ति गतव्यथाः ॥४०॥

To the north in the Kuru-Varsha there is the city called Siddha-puri (or Siddha-pura). Liberal and devout men being free from pain inhabit that city. 40.

भृवृत्तपाद विवरा स्तथान्योन्यं प्रतिष्ठिताः ।
ताभ्यश्चोत्तरगो मेह स्तावानेव सुराभयः ॥४१॥

These (four cities) are situated at a distance equal to the fourth part of the earth's circumference (*i. e.* Equator) from each other : and the Meru sacred to the gods is north of them at the same distance. 41.

भद्राश्वो परिगः कुर्याद्बाते ददर्य रविः ।
रात्र्यर्धं केतुमाले तु कुरावस्तमेयं तदा ॥४०॥

The sun when arrived at the Zenith of Bhadrashva (or Yama-koti) makes his rising in Bharata (or Lanka), midnight in Ketumala (or Romaka) and setting in

Kuru (or Siddhapura)

लङ्कापुरेऽ कर्स्य यदोऽयः स्यात् तदा दिनार्धं यमकोटिपुर्याम् ।
अधस्तदा सिद्धपुरेऽ स्तकालः स्याद्रोगके रात्रिश्लं तदैष ॥

When there is Sunrise in Lankapuri, there is mid-day in Yamakotipuri; at that time, down below in Siddhapura there is the setting of the Sun, and in Romaka there is mid-night.

Vide also Murdoch's p. 335. On p. 342 he says:-

"Peru was next to Mexico, the most powerful civilized and wealthy monarchy of the new World, when discovered by Europeans. It was conquered and plundered by the Spaniards under Pizarro in 1535 A. D."

Note 6. In the *Kaira Vartaman* of 3rd. April 1940 the following article appears:-

"Mr. Chamanlal a journalist of Delhi who has returned from a tour in America says that the Americans living in Mid-America very much resemble Hindus in their daily conduct of life, behaviour, the custom of eating & drinking & faith in religion. He has made a close study in this connection. On examining certain correspondence about 400 years old there is reason to believe that at that time there, there was the rule of the Indians (proper). In Mid-America there was an Empire by the name of *Aztecs* : it was known as *Inka Empire*. *Inka* means सूर्यपुत्र (son of the Sun). So Mr. Chamanlal imagines, *Inka* kings may be of the "solar race" of India. According to him "Peru" & "Mexico" are Sanskrit names. In America there are several temples bearing

Sanskrit names. Mr. Chamanlal has taken photos of them. When the Spaniards invaded America there was in vogue the worship of गणेश, शिव, & इन्द्र. Even at present there are in fashion, the customs of cremating the dead, and of सति &c. From Spanish records it can be gathered that all the queens of the last *Inka* king had become सति. There were in vogue, in America, the method of education by शुरुकृत, the ceremonies of पुंसवन, यज्ञ & धूष पूजा &c. The temples there were much bigger & grander than those in the Madras Presidency. In one of those temples there were 4000 देवदासीs. There was the division of four castes in addition to the untouchable class. The American Indians were proud of their ancient religion and did not easily accept Christianity except after much persecution and self-immolation. Though at present they are outwardly Christians, they are Hindus at heart. Their dress and food follow Hindu method. In the Museum of Mexico there is an old copy of the *Aztec* calendar which completely resembles the *Hindu* calendar. Mr. Chamanlal has collected many materials to show that Hindus had gone to America long before Columbus "discovered" it. These materials are so conclusive, that after examining them, one feels sure that in America there was Hindu civilization & religion from times immemorial.]

3. The *Negroes or Black men*. Their home is Africa, but there are different types of them just as there are other races. His skin is black, nose flat and lips thick; his lower jaw projects from the line of his face and his hair is woolly like the coat of the sheep.

The original inhabitants of Australia were also of this race.

In the Southern states of America and the isles of the West Indies there are millions of Negroes, the descendants of slaves of Africa. The original inhabitants of South America, when the continent was discovered by Europeans in the fourteenth & fifteenth century, were American Indians. Some races like the *Inkas* on the plateau of *Peru* were highly civilized. Most of the Indians now remaining are very backward, uncivilized races found in the dark forests of the Amazon (*vide* Murdoch's Manual of Geography, p.342)

Retrospect.

Now pause here and consider how the world was divided in old times. It was divided into the Northern Hemisphere and the Southern Hemisphere (*vide* maps Nos. III & IV), the dividing line between the two being the Equator. The North Pole was the centre of the Northern Hemisphere & was accordingly considered to be the highest Centre of the World (मेरु). The Northern Hemisphere was occupied by the Aryans & Hari-Rikshas of the Mongolian type: while the Southern was occupied by Negroes (called *Rakshasas*): *vide* Australia, South Africa & South America. Thus the Southern Hemisphere was considered to be the पाताल at the lowest end of which (*i. e.* at the south pole) it was believed that the god of death (*Yama*) resided. The South Polar region is still buried in impregnable snow. And the explorer usually meets with his death there. Sage अगस्त्य crossed the विश्व & spread Aryan

civilization in the South, as काश्यप did so in Egypt & the surrounding countries.



CHAPTER III.

SECTION (1)

Construction of Ancient cities.

I. Mohanjo-daro in Sindh, *vide* "Indus Civilization by Ernest Mackay."

Excavations at Mohanjo-daro in Sindh disclose the following facts:-

1. There was a highly organized state of society from 3000-2500 B. C.
2. The finds at Mohanjo-daro are practically identical with those at Harappa.
3. Bronze & Copper were found. So they were not men of the Stone Age.
4. The Indus-valley dwellers and Sumerians had probably a common ancestry.
5. They might have been Pre-Aryan invaders of India, and they contained the following four races:-
 - (1) Proto-Australoids.
 - (2) Mediterraneans.

- (3) Mongolians,
- (4) Alpines,

[Note. Or they were a यवन or म्लेच्छ class of people who were परित Aryans, not capable of understanding the secrets of the Aryan Religion and who accordingly took to tree and animal worship, instead of the enlightened gods of nature and the Supreme Primeval Essence of the *Vedas*.]

The men of the first race were short, 5 ft.. 1 in. high only, those of the second race were, males 5 ft. $4\frac{1}{2}$ in. high, their women being from 4 ft. 9 in to 4 ft. $4\frac{1}{2}$ in. high.

6. Their religion was tree and animal worship. No temples are found. It is suspected that the people used phallic symbols and probably worshipped Shiva (as the god of the animals=पशुपतिः); but this is doubtful. It seems they were unaware of the Vedic gods and its Nature worship. Nor were they aware of the monotheism of the Hindu pantheon or the Vedanta philosophy of religion. Accordingly they were probably a primitive race different from the Aryans, or were परित Aryans.

7. The city was well planned with straight roads, wide enough for those times, cutting one another at right angles, so as to admit free air from one end of the city to the other. There was some sort of municipal government. But there were no doors or windows or balconies to houses opening on the roads. The houses were more like citadels shut in by high walls all round, the main doors opening in narrow

lanes. The city had public baths, like built reservoirs, with outlets for discharging waste water. The drainage system was nice. The main drains of the city passed through the centres of high roads, with man-holes to clear them at short distances. Each house had a bath & the kitchens had cess-pits of earthen jars.

8. The pottery was excellent, the pots being nice in shape and well glazed.

9. The people used amulets of excellent workmanship and the ornaments were of nice pattern.

10. Swords and arrow heads were found, showing that these and axes were used as weapons.

[*Note 1. The Glory of Vanished Empires:- Buried Empires, by Patrick Carleton; and Petra: the rock city of Edom, by M. A. Murray.*

Both these books deal with the archaeology and excavations of ancient civilizations, and where *Buried Empires* ends, roughly in 2000 B. C., *Petra* takes up the tale.

To students in India the section dealing with the cities of the Indus in Carleton's *Buried Empires* is intensely interesting, and so is the interpretation of *Aryan*, as "noble;" also the caste system which grew up owing to the distinction between the pale-skinned Sanskrit-speaking, sacrificing *Aryans* and the dark skinned, hostile-talking, non-sacrificing, *Dasas*. The Indus civilization has assumed far more importance than was originally realised when Mr. Banerji found

that beneath the Buddhist stupa at Harappa lay evidence of a link between India and the Near East more than two thousand years earlier. So perfect were some of the objects excavated that Sir John Marshall said of statues found at Harappa, "When I first saw them I found it difficult to believe that they were prehistoric; they seemed to completely upset all established ideas about early art."

Petra too, is an excellent hand-book for the student of the past, and although archaeologically the town belongs only to the period when the power of Rome was rising, it contains much of interest, despite the fact that none of the ancient authors upon whom one usually relies for contemporary accounts ever visited Trans-Jordan, but recorded information received at secoud -hand. Petra lay roughly half-way between the Red Sea port of Eziorgeber (Aqaba) and the Mediterranean port of Gaza. Such great names as Ramases III, Balaam, Cain and his descendants Esau, Adah, and Saul, have left their mark upon Petra, and history continued to be made there, until the defeat of the Crusaders and the triumph of the Moslems was its death-knell.

Note 2. Dark period of India's history. Plea for Research.

We have no record in existence to give us an idea of the history of the 2,500 years following the Indus Valley civilization. We cannot assume for a moment that India had sunk into complete barbarism during these long years so as to leave no material to give us an idea of the life of those people. This

unfortunate dark period in Indian history should be studied by hundreds of scholars like the members of the Bombay Field Club, and through their efforts sufficient light should be thrown on it. The Bombay Field Club is an unique institution and no similar body in the cause of archæological research can be found in India.

There is² much scope for research work in Madras, Gujarat and Bijapur. The ancient *Puranas* would serve as a guide to them. In the U. P. and the Punjab there are at least a hundred mounds in every district and it is not possible for the Archeo-logical Department to explore each of them. If a Field Club were started in each district to explore these mounds the missing links in the history of India was sure to be found.]

II. Description of Ayodhya, Taksha-Shila. Lanka and Kishkindha:-

The view of any modern city, like Paris or London from the air may be borne in mind before considering the descriptions of Ayodhya, Taksha-Shila and Pushkala, Lanka and Kishkindha given in the Ramayana of Valmiki.

With these preliminary remarks, let us approach the description of the places mentioned above and determine for ourselves the development of the Society in those times.

(i) अयोध्या वर्णनम्, *Description of Ayodhya as given in बाल-काण्ड (Bala Kanda) सर्ग ५ (Chapter V):-*

कोशलो नाम सुदितो स्फीतो जनपदो महान् ।
निविष्टः सरयुतीरे प्रसूत धनधोन्यवान् ॥५॥

There is a large, delightful, prosperous country by name Koshala, situated on the banks of the Sarayu river, affluent in wealth and food-stuffs.

अयोध्या नाम नगरो त्रासील्लोकविश्रुता ।
मनुना मानवेन्द्रेण या पुरी निर्मिता स्वयम् ॥६॥

The famous city called Ayodhya is its Capital : it is the artistic production of Manu, the lord of man, himself.

आयता दशद्वेच योजनानि महापुरी ।
भीमतो त्रीणि विस्तोर्ण सुविभक्तमहापथा ॥७॥

That large city is twelve yojanas in length and three yojanas in breadth and it is well divided by high roads.

राजमार्गेण महता सविभक्तेन शोभिता ।
मुक्तपुष्पावकोर्णेन जलसिक्तेन नित्यशः ॥८॥

It looks charming by large royal roads which are well divided, which are always kept sprinkled with water and which are scattered over by flowers falling from road-side trees.

तां तु राजा दशरथो महाराष्ट्रविवर्धनः ।
पुरीमावासयामास दिवि देवपति यथा ॥९॥

King Dasharatha the aggrandiser of his great Kingdom has made that city as his metropolis, as if he was God Indra in heaven.

दुन्दुभीमिर्मृदङ्गैश्च वीणाभिः पणवैस्तथा ।
नादितां भृशमत्यर्थं पृथिव्यां तामनुत्तमाम् ॥१८॥

Exceedingly and beautifully resonant with the music issuing from drums (like दुन्दुभि and मृदङ्ग), and lutes (like वीणा and पणव), that city is unparralleled in charm on this earth.

विमानमिव सिद्धानां तपसाधिगतं दिवि ।
सुनिवेशितवेशमान्तां नरोत्तमसमावृताम् ॥१९॥

It is like the celestial air-ship of demi-gods in heaven, obtained by severe penance. Where the interior and exterior parts of houses are beautifully ornamented or arranged and which is full of excellent men.

येच वाणैर्न विद्यन्ति विविक्तमपरापरम् ।
शब्दवेध्यं च विततं लघुहस्ता विशारदाः ॥२०॥
सिहव्याघ्रवराहाणां मत्तानां नदतां चने ।
हन्तारो निश्चितैः शख्सै बंलाद्वाहुबलैरिव ॥२१॥
तादशानां सहस्रै स्तामभिपूर्णी महारथः ।
पुरी मावासयामास राजादशारथ स्तदा ॥२२॥

That city is full of thousands of *maharathis* (great warriors) who are active and skilful hunters—with sharp weapons and arms—of furious and roaring lions, tigers, & boars living in forests, but who do not shoot those who are left alone or without protection or who have hidden themselves and are therefore capable of being shot by sound or who have run away from the battle field. This is the city that was made his capital by king Dasharatha.

तामग्निमद्वि गुणवद्विरावृतां द्विजोत्तमै वेद षडङ्ग पारनैः ।
सहस्रदैः सत्यरतै महात्मभि मंहर्षिकल्पै प्रद्विषिमित्य केषलैः ॥२३॥

That city is filled with the best of *Dvijas* (Brahmins); who are keepers of the sacred fire, who are meritorious, who are completely conver-sant with the *Vedas* with its six *Angas*, who are donors of thousands, who are observers of true vows, who are noble minded & who are sages similar to the ten *Prajapatis*.

(ii) *Description of Takshashila and Pushkalavati.*

Kekaya king Yudhajit sent his *Guru* गार्द्धि to Rama. He communicated the following message to Rama:-

उत्तर काण्डे सर्गः १००।

अयं गन्धर्वविषयः फलमूलोपशोभितः ।
सिन्धो रुभयतः पाश्वे देशः परमशोभनः ॥१०॥

This is Gandharva country, adorned by fruit & roots: it is situated on either bank of the Sindhu river, and is very beautiful.

तं च रक्षन्ति गन्धर्वाः सायुधा युद्धकोविदाः ।
शैलूषस्य सुता वीर तिस्रः कोण्ठो महाबलाः ॥११॥

It is protected by Gandharvas who are well armed & experts in war. They are very powerful sons of शैलूष (*i. e.* गन्धर्वs, musicians) & are three crores in number.

तान्विनिर्जित्य काकुत्स्थ गन्धर्वनगरं शुभम् ।
निषेशय महाबाहो स्वेपुरे सुसमाहिते ॥१२॥

O Kakutstha, having conquered them enter that beautiful Gandharva city. Oh powerful king, then protect it well under your rule.

अन्यस्य न गतिस्तत्र देशः परमशोभनः ।
रोचतां ते महाबाहो नाहं त्वामहितं व्रदे ॥१३॥

No one else is capable of going there. It is a very beautiful country, You shall make up your mind & conquer it. I do not tell you what is not in your interest.

तच्छुत्वा राघवः प्रीतो महर्षे मातुलस्य च ।
उवाच बाढमित्येव भरतं चान्वैक्षत ॥१४॥

Raghava having heard these words of the great sage & maternal uncle, replied “Well I shall do so”, and then looked at Bharata.

सोऽब्रवीद्राघवः प्रीतः साज्जलि प्रग्रहो द्विजम् ।
इमौ कुमारौ तं देशं ब्रह्मर्षे विचरिष्यतः ॥१५॥

That Raghava became pleased & with folded hands spoke to the sage “O Brahmarshi, these two princes will go to that country”.

भरतस्यात्मजौ कीर्तौ तक्षः पुष्कल एव च ।
मातुलेन संगुप्तौ तु धर्मेण सुसमाहितौ ॥१६॥

“The two heroic princes, sons of Bharata, by name *Taksha* & *Pushkala*, protected by their maternal uncle, and well grounded in duty or religion.”

भरतं चाप्रतः कृत्वा कुमारौ सबलानुगौ ।
निहत्य गन्धर्वसुता न्द्रेपुरे विजयितः ॥१७॥

These two princes, making Bharata their commander, and being followed by an Army, will conquer the sons of Gandharvas and will divide the country into two parts.

निवेश्यते पुरवरे आत्मजौ संनिवेश्य च ।
आगमिष्यति मे भ्रयः सकाशमतिधार्मिकः ॥१८॥

Thus that religious Bharata will enter that excellent city, and having installed the two sons will return to my presence.

भरतः सहसैन्येन कुमाराभ्यां विनिर्दयौ ॥२०॥

Bharata went forth with the two princes accompanied by the Army.

अध्यर्धमास मुषिता पथि सेना निरामया ।
हृष्पृष्ट जनाकीणा केकयं समुपागमत ॥२५॥

Thus that Army full of soldiers who were strong & healthy, having spent on the way a little more than half a month without incurring any disease, came to “Kekaya” country.

सर्गः १०१।

थ्रुत्वासेनापति प्राप्तं भरतं केकयाधिपः ।
युधाजिद्वर्गसदितं परां भ्रीति मुपागमत ॥१॥

Having heard that Bharata had come commanding his Army, the Kekaya King Yudhajit rejoiced very much.

भरतश्च युधाजित्वा समेतौ लघुविक्रमैः ।
गन्धर्वनगरं प्राप्तौ सबलौ सप्तदानुगौ ॥३॥

The two expert heroes Bharata & Yudhajit with their respective armies following them quickly, reached the Gandharva city.

ततः समभवद्युद्धं तु मुलं लोमहर्षणम् ।
सप्तरात्रं महाभीमं न चान्यतरयोजयः ॥५॥

Then there took place a most fierce battle, tumultuous and horripilating, for seven nights, but there was success to neither. Then Bharata used his संवर्त weapon & in a moment killed three crores of गन्धर्वs.

(Note:-संवर्त is most destructive weapon, capable of destroying the Universe.)

निहत्य ताण्डवान्भरतः कैकयीसुतः ।
निवेशयामास तदा समुद्दे द्वे पुरोत्तमे ॥१०॥

Having destroyed those Gandharvas, Bharata the son of Kaikayi founded two beautiful cities of great-prosperity and

तक्षं तक्षशिलायां तु पुष्कलं पुष्कलावते ।
गन्धर्वदेशे रुचिरे गान्धारविषये च सः ॥११॥

in Takshashila city in the beautiful Gandharva country, he enthroned तक्षः and in Pushkalavati in the Gandhar country, he enthroned पुष्कल.

धनरत्नौषसंकोर्णे काननै रूपशोभिते ।
अन्योन्यं संघर्षकृते स्फर्धया गुण विस्तरैः ॥१२॥

Those cities were full of collections of riches and diamonds, were adorned by forests & gardens & were vying with each other with rivalry in the profuseness of merits.

उमे सुरुचिरप्रस्थे व्यवहारैरकिलिष्यैः ।
उद्यानयानसंपूर्णे सुविभक्तान्तरापणे ॥१३॥

Thus these two cities were excellent, all affairs there being carried on without any fault or sin, and they were full of gardens & vehicles and the markets & shops there were placed at symmetrical distances,

उभे पुरवरे रम्ये विस्तरै रूपशोभिते ।
गृहमुख्यः सुनचिरै विमानै बहुमिर्चृते ॥१४॥

Both these cities were most beautiful and were adorned by big houses of large extent and were thronged by many charming aeroplanes.

(Note. Or विमान may mean “high” and may qualify गृह-मुख्यः. The meaning of this verse in that case will be:-

“Both these excellent charming cities looked beautiful by their extent, being full of many, beautiful and high mansions”,)

शोभिते शोभनीयैश्च देवायतनविस्तरैः ।
तालै स्तमालै स्तिलकै बकुलै रूपशोभिते ॥१५॥

They were also charming by beautiful temples of large extent & were adorned by ताल, तमाल, तिलक & बकुल trees.

निवेद्य एञ्चिर्वर्णं भरतो राघवानुजः ।
पुनरायान्महावाहुरयोध्यां केकयोसुतः ॥१६॥

The son of केकयी, & youngest brother of राघव, Bharata lived there for five years, & then that valiant warrior returned to Ayodhya.

शशंस च यथावृत्तं गन्धर्ववधमुत्तमम् ।
निवेशनं च देशस्य श्रुत्वा प्रीतोस्य राघवः ॥१८॥

And reported (to राघव) the formidable conquest of the Gandharva country & the settling of the country, as they had taken place. Hearing this, Raghava was pleased.

(iii) लङ्का-वर्णनम्, *Description of Lanka as given in किञ्चिद्विषयकाण्डे, सर्गः ५८, Chapter 58.*

Sampati on being questioned by Angada said:-

"I saw a lady crying राम, राम & लक्ष्मण & throwing down her ornaments. I believe it was Sita. Hear me who will tell you the residence of the राक्षस who was carrying her away. He is a son of विश्वसू, & brother of वैथर्यण (Kubera). He resides in लङ्का & his name is राघण.

इतो द्वीपे समुद्रस्य संपूर्णे शतयोजने ।
तस्मैलङ्कापुरो रम्या निर्मिता विश्वकर्मणा ॥२०॥

At a distance of complete 100 Yojanas, from here, there is an island. There is beautiful लङ्का city there, made by विश्वकर्मा himself.

जाम्बुनदमयै द्वारे विश्रेणः काञ्चन वेदिकैः ।
प्रासादै हेमवर्णेभ्य महद्विः सुसमावृता ।
प्राकारेणार्कवर्णेन महता च समन्विता ॥२१॥

It is surrounded beautifully by big mansions of golden colours, with doors of gold and variegated golden arbours & with shinning ramparts of crystal colour.

तस्यां वसति वैदेही दीना कौशेयवासिनी ।
राघणान्तःपुरे रुद्रा राक्षसीभिः सुरक्षिता ॥२२॥

There lives *Vaidehi*, clad in silk garments, quite meek, confined in the harem of रावण & well-protected by demonesses.

जनकस्यात्मजां राज्ञ स्तत्र द्रश्यथ मैथिलीम् ।
ज्ञानेन खलु पश्यामि दृष्ट्वा प्रत्यागमिष्यथ ॥२३॥

You will be able to see there Maithili daughter of king Janaka. I am able to see this by my ज्ञानचक्षु & can say that having met her you will return.

सुन्दर काण्डे, सर्ग १:-

हनुमान jumped off from महेन्द्रगिरि in India and before evening rached लङ्का.

ततः स लम्बस्य गिरे: समृद्धे विचित्रकृते निपपात कूटे ।
सकेतकोदालक नारिकेले महाप्रकृतप्रतिमो महात्मा ॥२१२॥

Then the high-souled Hanuman of the likeless of a large collection of clouds descended on the peak of the long mountain range that was rich and of variegated apperance, where grew केतक, उदालक & नारिकेल trees.

ततस्तु संप्राप्य समुद्रतोरं समीक्ष्य लङ्कां गिरिवर्यमूर्ध्नि ।
कपिस्तु तस्मिन्निपपात पर्वते विघ्न्यरूपं व्यथयन्मृगद्विजान ॥२१३॥

Then having reached the seashore & having seen Lanka on the peak of that excellent mountain, the monkey having changed his form descended on the mountain, terrifying the animals & birds.

ससागरं दानवं पश्यायुतं बलेन विक्रम्य महोर्मिमालिनम् ।
निपत्यतोरे च महोदधेस्तदा ददर्श लङ्का ममराषतीमिष ॥२१४॥

He then, having crossed the ocean, full of demons & serpents, and of rows of big waves, descended on the shore of the great ocean and saw लङ्का like अमरावति of Indra.

सर्गः २

समासाद्य च लक्ष्मीवाँ लङ्कां रावणपालिताम् ।
परिखाभिः सप्ताभिः सोत्पलाभिरलङ्कृताम् ॥१४॥

That fortunate Hanuman, having reached the लङ्का protected by Ravana and adorned by moats full of water lotuses.

सीतापहरणातेन रावणेन सुरक्षिताम् ।
समन्ताद्विचरद्विश्व राक्षसै रुप्रधन्विभिः ॥१५॥

The लङ्का that was well protected by रावण, owing to his having kidnapped सीता, with the help of demons holding ferocious weapons & walking all round.

काञ्चनेनावृतां रथ्यां प्राकारेण महापुरीम् ।
गृहैश्च निरिसंकाशैः शारदाम्बुदसंचिन्मैः ॥१६॥

The great लङ्का which was beautiful having been surrounded by golden ramparts, and houses as high as mountains having the appearance of raining clouds.

पाण्डुराभिः प्रतोलीभि रुद्यमिरभिसंवृताम् ।
अद्वालकशताकीर्णं पताकाध्वजमालिनीम् ॥१७॥

Surrounded by high & white streets, and full of hundreds of towers having flags and banners.

तोरणैः काञ्चनै दिव्यै लंतापङ्किविराजितैः ।
ददर्श हनुमां लङ्कां देवो देव पुरीमिथ ॥१८॥

Hanuman saw लङ्का adorned by (तोरण) arches made of rows of celestial creepers shining like gold, as if it was देवपुरी.

गिरिमूर्धि स्थितां लङ्कां पाण्डुरैर्भवनैः शुभैः ।
ददर्श स कपिः श्रीमान् पुरीमाकाशगमिष्व ॥१६॥

That illustrious monkey saw लङ्का situated on the top of the mountain, full of white mansions as if it was a city in the sky.

पालितां राक्षसेन्द्रेण निर्मितां विश्वकर्मणा ।
प्लवमाना मिवाकाशे ददर्श हनुमान्पुरीम् ॥२०॥

Hanuman saw that city as if flying in the sky, protected by the Demon-king and constructed by Vishwakarma himself.

वप्रप्राकारजघनां विपुलाम्बुद्धनाम्बराम् ।
शतघोश्चलकेशान्ता मद्वालकावतंसकाम् ।
मनसेव कृतां लङ्कां निर्मितां विश्वकर्मणा ॥२१॥

Its thighs were made of walls & ramparts, it was clad in extensive watery places & green forests, its केशान्त was formed (*i. e.* it was topped) by machine-guns and sharp weapons; the towers were its ear-rings, it was the creation of imagination put into concrete form by Vishva-Karma.

द्वारमुत्तरमासाद्य चिन्तयामास वानरः ।

Having sat on the Northern Gate-way, the monkey began to think.

कैलासनिलयप्रख्य मालिखनतमिवाम्बरम् ।
दीयमानमिवाकाश सुच्छ्रौतै र्भवनोत्तमैः ॥२३॥

It was similar to कैलास the abode of shiva & was touching the sky & was flying in the sky as it were, with excellent high houses.

संपूर्णा राक्षसै घोरै गुहामाशीविषेवित्र ।
अचिन्त्यां सुकृतस्पष्टां कुबेराभ्युषितांपुरा ॥२४॥

It was full of ferocious demons, as if it was a cave full of serpents: it was incomprehensible, evidently wellconstructed, & formerly inhabited by कुबेर.

दंष्ट्राभि र्बहुभिः शूरैः शूलपट्टशपाणिभिः ।
रक्षितां राक्षसै घोरै गुहामाशीविषेवित्र ॥२५॥

It was protected by ferocious demons armed with sharp & pointed spears as if it was a cave guarded by serpents with terrible fangs.

तस्याश्च महतों गुर्जि सागरं च निरीक्ष्य सः ।
रावणं च रिपुं घोरं चिन्तयामास वानरः ॥२६॥

Having found लङ्का, thus well protected, and the vast ocean intervening and the terrible enemy in रावण, the monkey began to think (how it will be conquered).

प्रदोषकाले हनुमांस्तर्णं मुत्पत्य वीर्यवान् ।
प्रविवेश पुरीं रम्यां प्रविभक्तमहापथाम् ॥५०॥

At the time of the evening dusk, the powerful Hanuman after having quickly jumped, entered the beautiful city which had in it well-arranged high roads,

ग्रासाद्मालाविततां स्तम्भैः काञ्छनराजतैः ।
शातकुभ्यनिभैजालै गन्धर्वनगरोपमाम् ॥५१॥

It resembled the city oft he Gandharva, with outstretched rows of palaces in which the pillars were of gold & silver, & windows of the lustre of gold.

सप्तमौषधभौमैश्च सदर्श महापुरीम् ।
तलैः स्फटिकसंकोर्णैः कार्तस्वरविभूषितैः ॥५२॥

He saw that large city with palaces, having seven & eight stories, with floors studded with *Sfatika* & adorned with gold.

वैडुर्यमणिवित्रैश्च मुक्ताजालविराजितैः ।
तलै शुशुभिरे तानि भवनान्यन्न रक्षसाम् ॥५३॥

There the mansions of the demons were shining, with floors variegated by *Vaidurya* diamonds, and studded with rows of pearls,

काञ्चनानि विवित्राणि तोरणानि च रक्षसाम् ।
लङ्का मुघोतयामासुः सर्वतः समरुङ्कृताम् ॥५४॥

The लङ्का was shining, adorned on all sides by arches of extraordinary appearance made of gold, by the demons.

अचिन्त्या मद्भुताकारां हृष्टा लङ्कां महाकपिः ।
आसाद्विषण्णो हृष्ट्वा विदेशा दर्शनोत्सुकः ॥५५॥

It was incomprehensible & was of extraordinaay shape. Having seen it the great monkey who was desirous of seing Vaidehi, became sorry and also glad.

स पाण्डुराविद्ध विमान मालिनौ महार्ह जाम्बूनद जाल तोरणाम् ।
यशस्विनौ रावणबाहु पालिताम् क्षपाचरै र्भीमबलैः समावृताम् ॥

(He entered लङ्का) that was surrounded (like a garland) by rows of aeroplanes which were put in motion by सपाण्डुर (a yellow white liquid), the arches of which were made of precious golden trellis, which was glorious, protected by the power of रावण and surrounded by powerful demons.

सर्गः ३ :-

निशि लङ्कां महासत्त्वो विवेश कपिकुञ्जरः ।
रम्यकानन तोयादयां पुरीं रावण पालिताम् ॥२॥

That best of the monkeys entered लङ्का, at night, it was abounding in beautiful gardens & reservoirs & was protected by रावण.

शारदाम्बुधरब्रख्यै भैवने रूपशोभिताम् ।
सागरोपमनिर्वीषां सागरानिलसेविताम् ॥३॥

It was looking beautiful by houses looking like the clouds of the rainy season; was noisy like the ocean, and was open to the ocean breezes.

सुपुष्टबलसंपुष्टां यथैव विटपावतीम् ।
चारुतोरणनिर्यूहां पाण्डुरद्वारतोरणाम् ॥४॥

It was guarded by strong soldiers as if it was (Kubera's city), it had turrets of excellent arches, and the doors of houses in it had white arches.

भुजगाचरितां गुप्तां शुभां भोगवतीमिव ।
तां स विद्युद्धनाकीर्णा ज्योतिर्गणनिषेविताम् ॥५॥

It appeared like beautiful भोगवती which is well protected & populated by snakes. It was full of cloud

with lightening & was resorted to by heavenly bodies collectively.

चण्डमारुत निर्हादां यथा चाप्यमरावतीम् ।
शातकुम्भेन महता श्राकारेणामिसंवृताम् ॥६॥

It was full of sounds of fierce winds, and was surrounded by a large wall of gold, as if it was अमरावति.

किङ्किणोजालघोषाभिः पताकाभिरलङ्घताम् ।
आसाध सदसा हृष्टः श्राकारमभिषेदधान् ॥७॥

Adorned by the sounds of nets of small bells attached to flags. Hanuman being pleased, & precipitately taking a jump of attack, he reached the top of the rampart.

विस्मयाविष्टहृदयः पुरीमालोक्य सर्वतः ॥८॥
जाम्बूनदमयै द्वारे वैदूर्यकृत वेदिकैः ।
मणिस्फटिकमुक्ताभिः मणिकुञ्जमध्यभितैः ।
तप्तहाटक निर्यूहै राजतामलपाण्डुरैः ॥९॥

He whose heart was filled with wonder, having observed, all round, that city which had gates of gold, whose raised platforms were made of Vaidurya jewels and whose floor was adorned with diamonds, sphatik, pearls and other jewels, whose turrets were made of gold and whose gates were white like pure silver.

वैदूर्यकृतसोपानैः स्फटिकान्तरपांसुभिः ।
चारुसंजवनोपेतैः खमिवोत्पतितैः शुभैः ॥१०॥

Whose stair-cases were made of *Vaidurya* jewels, with steps of sphatika-dust, which had nice संजवन

(groups of four houses joined together in a quadrangle) and flying as it were in the sky.

कौञ्चबहिणसंघुष्टे राजाहंसनिषेदितैः ।
तुर्याभरणनिघोषैः सर्वतः परिनादिताम् ॥११॥

It was ringing on all sides with the voices of Rajahansa, Krowncha & peacocks, and with the sounds of musical instruments.

वस्त्रौकसारप्रतिमां समीक्ष्य नगरीं ततः ।
खमिवोत्पतितां लङ्कां जहर्ष हनुमान्कपि: ॥१२॥

The monkey Hanuman became glad on seeing लङ्का city flying as it were in the air, like Indra's Amaravati.

तां समीक्ष्य पुरीं लङ्कां राक्षसाधिपतेः शुभाम् ।
अनुच्चमा मृद्धिमतीं चिन्तयामास वीर्यवान् ॥१३॥

On seeing that लङ्का city of the demon king, beautiful, most excellent & prosperous, the powerful Hanuman began to think.

नेथमन्येन नगरी शक्या धर्षयितुं बलात् ।
रक्षिता रावणबलै रुद्यतायुधपाणिभिः ॥१४॥

This city which is protected by the army of रावण whose soldiers are armed with raised weapons, it is not possible to overpower by any other person, by force.

तां रत्नवसनोपेतां गोष्ठागारावतंसकाम् ।
यन्त्रागारस्तनी मृद्धां प्रमदामिष भूषिताम् ॥१५॥

The लङ्का was dressed in diamond walls, its ear ornaments were stables of cows & elephants & horses;

its breasts were machine-houses; thus it was adorned like a prosperous woman.

तां नष्टिमिरां दीपै भास्वरेश महाप्रहैः ।
नगरो राक्षसेन्द्रस्य स ददर्श महाकपिः ॥१९॥

It was illuminated by powerfully shinning lamps of high capacity. Such a city of the demon king was seen by that great monkey.

सर्गः ४.

स निर्जित्य पुरो लङ्कां श्रेष्ठां तां कामरूपिणीम् ।
विक्षेपण महातेजा हनूमान्कपिसत्तमः ॥
अद्वारेण महाबोर्यः प्राकारमवपुल्लुचे ॥१॥

Having conquered by his prowess the guardian deity **लङ्कादेवी** who was capable of assuming any form at pleasure, that most powerful monkey chief Hanuman, flew over the rampart, and entered the city without passing through the gates.

हसितोत्कृष्टनिनदे स्त्र्यधोषपुरस्कृतैः
वज्राङ्कुशनिकारैश्च वज्रशालावेभृतितैः ।
गृहसेष्वैः पुरी रम्या वभासे धौरिवाम्बुदः ॥५॥
प्रजञ्चाल तदा लङ्का रक्षोगण गृहैः शुभैः ॥६॥

That city appeared beautiful, like a cloud in the sky, being full of high houses, which were full of sounds of laughter preceded by sounds of music, which were as strong as **वज्राङ्कुश** and were adorned by **वज्रशाल**. That **लङ्का** was bright with excellent houses of the demons.

Hanuman then went from house to house: & saw at various places repetition of मन्त्रs and स्वाध्याय.

राजमार्गं समावृत्य स्थितं रक्षोगणं महत् ।
ददर्शं मध्यमे गुल्मे राक्षसस्य चरान्बहून् ॥१४॥

He saw at the central fort many Demon spies and a large body of soldiers were standing, patrolling the high road.

दीक्षिताङ्गटिलान्मुण्डान् गोजिनाभवरवाससः ।
दर्भमुष्टिप्रहरणानग्निकुण्डायुधांस्तथा ॥१५॥

Some were *दीक्षितान्, some जटिलान्, some मुण्डान् and some were dressed in गोजिन; some were दर्भमुष्टि प्रहरणान् (boxers with दर्भ) and others were such as had with them xअग्निकुण्ड as their weapons.

* दीक्षितान् with reference to soldiers, must mean “well trained” in the art of war. And जटिलान् &c mean to refer to their dresses & appearances.

x अग्नि=fire; कुण्ड=round-hole; आयुध=weapon.

The meaning appears to be “a weapon having a round hole for fire”. Surely it must be a weapon like a gun.

“अग्निकुण्ड” cannot, here, mean “an enclosed space for the consecrated fire” or “a bowl-shaped vessel: a basin for the consecrated fire”, because such a space or vessel cannot be an “आयुध” (weapon).

कूटमुद्ररपाणीश्च दण्डायुधधरानपि ।
एकाक्षानेकवर्णीश्च लम्बोदरपयोधरान् ॥१६॥

Some had held in their hands कूट & मुद्र; and others had दण्डायुध; some were पकाश, and of different classes. Some had large bellies and breasts.

करालान्मुग्धक्रांश्च विकटान्वामनस्तथा ।
घन्विनः खङ्गिनश्चैव शतम्बीमुसलायुधान् ॥१७॥

Some were ferocious; some were crooked faced, some horrible, some dwarf, some having horns, some with swords, guns & clubs.

परिशोत्तमहस्तांश्च विचित्रकश्चोजपलान् ।
नातिस्थूला नातिकृशा नातिर्दीर्घा नातिहस्तकान् ॥१८॥

Some were armed with best-iron clubs, some were shining in variegated armours. They were not very fat, not very lean, not very tall, nor very short.

नातिगोरा नातिकृष्णा नातिकुञ्जान्न वामनान् ।
विरूपान्बहुरूपांश्च सुरूपांश्च सुवर्चसः ।
धर्जिनः पताकिनश्चैव ददर्श विविधायुधान् ॥१९॥

Not very white, not very black, not very deformed, not very stunted; some were not of good shape; they were of different forms, some were good looking & lustrous. He saw bearers of flags & banners & of various weapons.

शक्तिवृक्षायुधांश्चैव पट्टिशाशनिधारिणः ।
क्षेपणीपाशहस्तांश्च ददर्श स महाकपिः ॥२०॥

Some were bearing शक्ति, वृक्षायुध, पट्टिशा, अशनि (flash of lightening), क्षेपणी and पाश. Such soldiers were seen by that great monkey.

स्त्रियिणः स्वनुलिपांश्च वराभरणभूषितान् ।
 नानावेशसमायुक्तान् यथा स्वैरचरान्बहून् ।
 तीक्ष्णशूलधरांश्चैव वज्रिणश्च महाबलान् ॥२१॥

Some had put on garlands, some had annointed their bodies with sweet scents, some had put on good ornaments. They were of different dresses & shapes. And there were many spies who could change their form at pleasure. There were soldiers bearing sharp bayonets & *Vajras* & they were very powerful.

शतसाहस्रमव्यग्रमारक्षं मध्यमंकपिः ।
 रक्षोधियतिनिर्दिष्टं ददर्शान्तःपुराग्रतः ॥२२॥

He saw in front of the रावण's अन्तःपुर a hundred thousand soldiers of ready wits guarding the centre, as commanded by the Demon-King.

स तदा तदूहं दृष्ट्वा महाहाटकतोरणम् ।
 राक्षसेन्द्रस्य विख्यातमद्रिमूर्धिं प्रतिष्ठितम् ॥२३॥

He saw that famous house of the demon king, having big arches of gold, situated on the top of the mountain.

पुण्डरीकाघतसामिः परिल्लामिः समावृतम् ।
 ग्राकारावृत मत्यन्ते ददर्श स महाकपिः ॥२४॥

It was surrounded by a moat having in it white lotuses, and by a wall all round. The great monkey saw it.

त्रिविष्टपनिमं दिव्यं दिव्यनादविनादितम् ।
 वाजिहेषितसंघुष्टं नादितं भूषणैस्तथा ॥२५॥

It was as shining as the heaven and was ringing with celestial sounds, was roaring with the neighing of horses, and with ornaments,

रथैर्यनि विमानैश्च तथा हयगजैः शुभैः ।
वारणैश्च चतुर्दन्तैः श्वेताम्रनिवयोपमैः ॥२६॥

Vehicles, aeroplanes, nice horses & elephants, four teathed elephants of the appearance of a white cloud.

भूषिते रुचिरद्वारं मत्तैश्च मृगपक्षिभिः ।
रक्षितं सुमहावीर्ये यातुधानैः सहस्रशः ।
राक्षसाधिपते गुप्तमाविवेश गृहं कपिः ॥२७॥

Its beautiful door was decorated by intoxicated animals and birds, & it was protected by very brave soldiers in thousands. Such well protected house of the demon-king was entered into by the monkey.

सहेमजाम्बूनदचकवालं महार्हमुक्तामणिभूषितान्तम् ।
परार्थं कालागुरुचन्दनार्हं स रावणान्तःपुरमाविवेश ॥२८॥

He entered this **अन्तःपुर** of **रावण** protected by a wall of gold whose interior was adorned by very rich pearls & diamonds and was perfumed all round by **कालागुरु चन्दन**.

सर्गः ६

गृहाद्वाहं राक्षसानामुद्यानानि च सर्वशः ।
वीक्ष्माणोऽप्य संप्रस्तः ग्रासादांश्च चचार सः ॥१६॥

He moved from house to house of the demons, & searched the gardens & palaces all round without fear.

Then Hanuman examined the houses of

प्रहस्त, महापार्व, कुम्भकर्ण, विभीषण, महोदर, विरुपाक्ष, विद्युजिव्ह, विद्युन्मालि, बहुदंष्ट्र, शुक, सारण, इन्द्रजित, जम्बुमालि सुमालि, रश्मिकेतु, सर्यशशु, वज्रकाय, धूम्राक्ष, संपाति, विद्युदूप-भीम, घन, विघ्न, शुकनाभ, चक्र, शठ and कपट, हस्तवर्ण, दंष्ट्र, लोमश, ध्वजग्रीष, सादिन, विद्युजिव्ह, द्विजिव्ह, हस्तिमुख, कराल, विशाल, शोणिताक्ष, and then he went to Ravana's Palace, which was guarded by a number of soldiers in arms, who were invincible.

सहस्रंवाहिनी स्तत्र जाम्बूनदपरिष्कृतः ।
हेमजालै रविच्छिन्ना स्तरणादित्यसंनिभाः ।
ददर्श राक्षसेन्द्रस्य रावणस्य निवेशने ॥३४॥

Hundreds of vehicles plated with gold, and palanquins of the splendour of the rising sun & having golden trellis work, were seen by him in the palace of the demon-king Ravana.

शिविका विविधाकाराः स कपिर्मरुतात्मजः ।
लतागृहाणि चित्राणि चित्रशाला गृहाणि च ॥३५॥

The palanquins were of various shapes. There were variegated arbours of creepers and picture houses (galleries)

क्षीडा गृहाणि चान्यानि दारु पर्वतकानि च ।
कामस्य गृहकं रम्यं दिव्यागृहकमेव च ।
ददर्श राक्षसेन्द्रस्य रावणस्य निवेशने ॥३६॥

In the residence of Ravana he saw other pleasure houses and pleasure mountains, beautiful houses of sensual pleasures & day pleasure houses too.

स मन्दारसमग्ररूपं मयूरस्थानसंकुलम् ।
ध्वजयष्टिभिराकीर्ण ददर्श भवनोत्तमम् ॥३७॥

It was as high as the Mandara mountain. It was full of places for the residence of peacocks. It was also studded with flag-staffs. He saw such an excellent house.

जाम्बूनद मयान्येव शयनान्यासनानि च ।
भाजनानि च शुभ्राणि दर्दश हस्तियूथपः ॥४०॥

The monkey-general saw beds & seats made of gold and receptacles which were bright.

मध्वासवकृतक्षेदं प्रणिभाजनसंकुलम् ।
मनोरममसंबाधं कुबेरभवनं यथा ॥४१॥

Then Hanuman entered the large house of Ravana which was made wet by sweet spirituous liquors, and was filled with vessels of jewels, and which was charming and uncrowded (or open), as if it was the house of Kubera.

नूपुराणां च घोषेण काञ्चनानां निःस्वजेन च ।
मृदङ्गतलनिर्घोषै धीषवद्विविनादितम् ॥४२॥

Which was ringing with the sounds of feet ornaments, and girdles and the music of sonorous beating of मृदङ्ग.

प्रासादसंघातयुतं खीरत्नशतसंकुलम् ।
सच्युदकश्यं हनुमान् ब्रविवेश महागृहम् ॥४३॥

Which had in it an assemblage of palaces & where hundreds of best females were crowded & which had in its midst large open courtyards.

सर्गः ७

स वेश्मजालं बलवान्ददर्श व्यासक्वैदूर्यसुवर्णजालम् ।
यथामहत्प्रावृषि मेघजालं विद्युद्धिनदं सविहंगजालम् ॥१॥

That powerful monkey saw the collection of palaces, whose golden windows were studded with *Vaidurya* jewels & with cages of tame birds. They appeared to be like the cluster of clouds collected in the rainy season accompanied by lightening and rows of birds.

निवेशनानां विविधाश्चशालाः प्रधानशङ्खायुध चापशालाः ।
मनोहराश्चापि पुण्डिशाला ददर्श वेशमाद्रिषु चन्द्रशालाः ॥२॥

✓ He saw in that high palace, different apartments, such as चापशालाः (armouries), containing शङ्ख & other weapons and चन्द्रशालाः (which were beautiful & extensive).

गृहाणि नानावसुराजितानि देवासुरैश्चापि सुपूजितानि ।
स्वैर्वेश्वरोषैः परिवर्जितानि कपिर्ददर्श स्वबलार्जितानि ॥३॥

The monkey saw houses acquired by one's own power, which were illuminated by various kinds of rays of light & which were much respected by देवs and असुरs & which were free from all demerits (defects).

ददर्श लङ्कापते गृहाणि ॥४॥

He saw the houses of लङ्कापति.

ततो ददर्शोच्छ्रृतमेघरूपं मनोहरं काञ्चनचारुरूपम् ।
रक्षोधिपस्यात्मबलानुरूपं गृहोत्तमं हात्रतिरूपरूपम् ॥५॥

Then he saw the best house befitting the prowess of the demon-king which was like a high cloud, fascinating, & of excellent shape,

**महीतले स्वर्गमिथ प्रकीर्ण श्रियाऽवलन्तं बहुरत्नकीर्णम् ।
नानातरुणां कुसुमावकीर्ण गिरेरिवात्रं रजसावकीर्णम् ॥६॥**

Extending on the earth like heaven, burning with splendour, full of many jewels and flowers of various trees as if it was the top of a mountain full of रजस् (the pollen of flowers)

**नारीप्रवेकैरिव दीप्यमानं तडिद्विरम्भोधर मर्च्यमानम् ।
हंस प्रवेकैरिव वाह्यमानं श्रियायुतं खे सुकृतं विमानम् ॥७॥**

It was shining with clouds full of lightening which were like beautiful women. It was like a well-made विमान in the sky, very charming & borne as it were by the best of swans.

**✓यथा नगात्रं बहुधातुचित्रं यथानभश्च ग्रहचन्द्रचित्रम् ।
ददर्श युक्तिकृतचारुमेघचित्रं विमानं बहुरत्नचित्रम् ॥८॥**

He saw the house which was like a well-designed विमान studded with various diamonds, as if it was the top of a mountain wonderful with many metals or the sky wonderful with planets & moon, or the cloud wonderfully painted with skill.

**महीकृता पर्वतराजिष्ठृणा शैलाःकृता वृक्षवितानपूर्णाः ।
वृक्षाः कृताः पुष्पवितानपूर्णाः पुष्पकृतं केसरपत्र पूर्णम् ॥९॥**

It was situated on a row of mountain tops, the rocks of which were filled with large trees, which in turn were filled with a number of flowers, which in turn were filled with केसरपत्र.

कृतानि वेश्मानि च पाण्डुराणि तथा सुपुष्पा अपि पुष्करिण्यः ।
पुनश्च पद्मानि सकेसराणि वनानि चित्राणि सरोवराणि ॥१०॥

In it were made white houses, with ponds of lotuses, having excellent केसर and with wonderful forests (gardens) and lakes.

पुष्पावहयं नाम विराजमानं रत्नप्रभामिश्रं विशूर्णमानम् ।
वेश्मोत्तमा नामपि चोच्चमानं महाकपिस्त्र महाविमानम् ॥११॥

The great monkey saw it shining like the great विमान called पुष्प, rolling in the lustre of diamonds and coming out prominently high among the highest palaces.

[Note. नाम here appears to mean इव, for it is in सर्ग 8th that the poet introduces हनुमान् to पुष्पक विमान which he describes there. Otherwise there would be the fault of tautology.]

कृताश्च वैदूर्यमया विहंगा रूप्यप्रवालैश्च तथा विहंगाः ।
चित्राश्च नानावसुभिर्भुजंगा जात्यानुरूपास्तुरगाः शुभाङ्गाः ॥१२॥

In it the birds were made of *Vaidurya* jewels, silver and प्रवाल, serpents made of different rich metals, wonderful in form, and beautiful horses befitting the race of each.

सर्गः ८

स तस्य मध्ये भवनस्य संस्थितो महाद्विमान मणिरत्न चित्रितम् ।
प्रतसजाम्बूनदजालकृत्रिमं दर्दशं धीमान्पवनात्मजः कपिः ।

He having stood in the midst of this place the intelligent son of the wind, the monkey saw a

great विमान of extraordinary appearance, studded with jewels and diamonds and set with the lattice-work of purified gold.

तदग्रमेयप्रतिकारकृत्रिमं कृतं स्वयं साध्विति विभकर्मणा ।
दिवंगते वायुपथे प्रतिष्ठितं व्यराजतादित्यपथस्य लक्ष्मवत् ॥५॥

It was artificially made by inconcievable art, by Vishvakarma himself, as a perfect specimen of his workmanship. It was placed in the air route that led to heaven. It shone like a special characteristic of the sun's path.

न तत्र किञ्चिन्नकृतं प्रयत्नतो न तत्र किञ्चिच्च महार्हरत्नवत् ।
न ते विशेषा नियताः सुरेष्वपि न तत्र किञ्चिन्न महाविशेषवत् ॥६॥

There was nothing in it that was not done with great care or exertion. There was nothing in it that was not as rich as the valuable diamonds; what was special in it was not to be found even in the विमानs of gods. There was nothing in it that was not very peculiar to it.

तपः समाधानं पराक्रमार्जितं मनः समाधानं विचारं चारिणम् ।
अनेकसंस्थानं विशेषं निर्मितं ततस्ततस्तुल्यं विशेषदर्शनम् ॥७॥

It was obtained by exploit due to तप and समाधि. It travelled according to मनः समाधान विचार=one's desire directed by proper skill (not at one's sweet will). It was constructed with the peculiarities of each of the many colonies. It appeared to contain the peculiarities of each colony.

मनः समाधाय तु शीघ्रगामिनं दुरासदं मारुततुत्यं गामिनम् ।
महात्मनां पुण्यकृतां महद्दिस्वनां यशस्त्वनामप्यमुद्दिमिवालयम् ॥८॥

It had the power to go quickly according to the skill of one's mind. It had the power of flying with the speed of the wind and so was incapable of being stopped by others. It was as it were the abode of holy sages, glorious intellectuals of the महलोक & of foremost people among pleasure seekers.

विशेषमालम्ब्य विशेष संस्थितं विचित्रकूटं बहुकूटं मंडितम् ।
मनोभिरामं शरशिन्दु निर्मलं विचित्रकूटं शिखरं गिरेर्थथा ॥६॥

It could travel and stop in the sky in a peculiar way with peculiar supports. It was adorned by several chambers having extraordinary tops. It was fascinating to the mind, was as pure as the autumn moon; & its top had an extraordinary pinnacle, like that of a mountain.

✓ वहन्ति यत्कुण्डल शोभितानना महाशना व्योमचरा निशाचराः ।
विवृत्त विभवस्त विशाललोचना महाजवा भूतगणाः सहस्रशः ॥७॥

It was borne by thousands of demons who could fly in the air and could eat much, whose faces were adorned by earrings, whose eyes were large and wide and who were very quick in motion.

✓ वसन्त पुष्पोत्कर चारुदर्शनं वसन्तमासादपि चारुदर्शनम् ।
स पुष्पकं तत्र विमानमुत्तमं दर्दा तद्वानरबीर सत्तमः ॥८॥

It was as good in appearance as the heap of vernal flowers (वसन्त पुष्पोत्कर); & better in appearance than the वसन्त month (vernal season). That best monkey saw the most beautiful विमान by name पुष्पक.

सर्गः ९

तस्यालयवरिष्टस्य मध्ये विमलायतम् ।
 ददर्श भवनश्चेष्टुं हनुमान्मारुतात्मजः ॥१॥
 अर्धयोजन विस्तीर्णमायतं योजनं महत् ।
 भवनं राक्षसेन्द्रस्य बहुशासाद संकुलन् ॥२॥

Hanuman, the son of मारुत saw that excellent house, situated in the midst of those excellent houses, that was pure & large in extent. It was half an Yojana wide & one Yojana long. That was the residence of the demon-king, full of several other palaces.

तस्य हर्मस्य मध्यस्थवेशम चान्यत्सुनिर्मितम् ।
 बहुनिर्यूह संयुक्तं ददर्श पवनात्मजः ।

It the middle of that place the son of the wind saw another well-made house that was full of many turrets.

ब्रह्मणोऽये कृतं दिव्यं दिवियद्विश्वकर्मणा ।
 विमान पुष्पकं नाम सर्वरत्नविभूषितम् ।
 परेण तपसा लेभे यत्कुबेरः पितामहात् ॥१॥
 कुबेरमोजसा जित्वा लेभे तद्राक्षसेश्वरः ॥२॥

It was made for ब्रह्मा, shining in the sky, by Vishva-Karma; it's name was विमान पुष्पक, adorned by all kinds of jewels. It was obtained by कुबेर from ब्रह्मा by a great तपस् and in turn it was obtained by the demon-King after conquering Kubera by his prowess.

इहामृगसमायुक्तै कार्तस्वरहिरण्मयैः ।
 सुकृतै राजितं स्तम्भै ग्रदीपमिष्ठ च श्रिया ॥३॥

It was shining as it were by royal glory, having been adorned by beautiful pillars, joined with इहासूग and made of gold.

मेहमन्दरसंकाशै रुद्धिक्षिणि रिवाम्बरम् ।
कृटागरैः शुभागरैः सर्वतः समलंकृतम् ॥१४॥

✓ It was adorned on all sides, by कृटागर (intricate houses) and शुभागर (simple houses) as high as मेह and मन्दर, touching as it were the sky,

ज्वलनार्कं प्रतोकाशैः
and shining like the blazing Sun.

सुकृतं विश्वकर्मणा ।
हेमसोपानयुक्तं च चारुप्रवरवेदिकम् ॥१५॥

It had beautiful excellent steps set in golden stair cases, and it was beautifully made by Vishvakarma.

जालवातायनैर्युक्तं काञ्चनैः स्फाटिकैरपि ।
इन्द्रनीलं नहानीलं मणिप्रवर वेदिकम् ॥१६॥

It had in it windows and air-holes made of gold and *sphatika*; and there were seats in it made of इन्द्रनील, महानील, and best मणि.

चिद्रुमेण विवित्रेण मणिभिश्च महाधनैः ।
निस्तुलाभिश्च मुक्ताभि स्तले नामिविराजितम् ॥१७॥

The floor was adorned by extraordinary corals, precious jewels, & by unsurpassable pearls.

चन्दनेन च रक्तेन तपनीयनिभेन च ।
सुपुण्यगच्छिनायुक्तं मादित्यतरुणोपमम् ॥१८॥

It was like the rising sun, skilfully jointed with red sandal wood of the splendour of gold and emitting excellent smell.

✓ कूटागर्वैराकार्दिविधैः समलंकृतम् ।
विमानं पुष्पकं दिव्यमास्तोह महाकपिः ॥१९॥

The great monkey ascended that celestial पुष्पक विमान adorned by several intricate apartments (कूटागर्व) of excellent shapes.

Having been invited by smell to go in another direction, he descended from the विमान & went there.

ततस्तां प्रस्थितः शालां ददर्श महतीं शिवाम् ।
रावणस्य मनःकान्तां कान्तामिध वरद्विषयम् ॥२२॥

Then starting from there the great monkey saw a large auspicious Hall, loved much by रावण, as if it was his wife, the best among females.

स्वर्गोऽयं देवलोकोऽय मिद्रस्यापि पुरी भवेत् ।
सिद्धिर्वेणं पराहिस्यादित्यमन्यत मारुतिः ॥३१॥

Maruti thought whether it was स्वर्ग, देवलोक, इन्द्रपुरी or परासिद्धिः (=heaven, the world of Gods, Indra's capital or some supernatural creation).

प्रध्यायत इवापश्यत प्रदीपांस्तत्र काञ्चनान् ।
धूर्तांनिव महाधूतैँ देवनेन पराजितान् ॥
दीपानां च प्रकाशेन तेजसा रावणस्य च ।
अर्चिर्भिं भूषणानां च प्रदीपतेत्यभ्यमन्यत ॥

There he beheld (many) golden lamps as though looking like gamesters vanquished in gambling by other great gamesters & hence lost in thought.

That hall appeared to him as though burning with the light of the lamps, with Ravana's lustre, and with rays (issuing) from several decorations.

सर्गः १०

तत्र दिव्योपमं मुख्यं स्फटिकं रत्नभूषितम् ।
अवेक्षमाणो हनुमान्ददर्श शयनासनम् ॥१॥

There Hanuman who was waiting there saw a bed-stead made of स्फटिक and adorned with diamonds, which was shining like a celestial bed-stead.

दान्तकाञ्चनचित्राङ्गै वैदूर्यश्चवरासनैः ।
महार्हस्तरणोपेतै रूपपनं महाधनैः ॥२॥

It had variegated legs of ivory and gold. It was an excellent bed-stead made of वैदूर्य. On it were spread sheets which were very rich.

तस्यचेकतमे देशे दिव्यमालोपशोभितम् ।
दर्श पाण्डुरं छत्रं ताराधिपतिसंनिभम् ॥३॥

In one part of that palace, he saw a white छत्र of the lustre of the moon, adorned by celestial garlands.

जातरूपपरिक्षिप्तं चित्रभानोसमप्रभम् ।
अशोकमालावितत ददर्श परमासनम् ॥४॥

He also saw an excellent high seat surmounted by gold, having the lustre of चित्रभानु (fire), & covered by garlands of अशोक.

बालव्यजनहस्ताभि वीर्जयमानं समन्ततः ।
गन्धैश्च विविधैर्जुं घरधूपेन धूपितम् ॥५॥

It was being continuously fanned by toy-females holding in their hands बाल व्यजन. It was furnished with various fragrances; & was perfumed by excellent perfumes.

परमास्तरणा स्तीर्णं माविकाजिनसंवृतम् ।
दामभिर्वरमाल्यानां समातादुपशोभितम् ॥६॥

Best sheets were spread on it; & it was covered with goat's skin, & was adorned all round by fringes of excellent flowers.

वृत्तमाभरणे दिव्यैः सुरुपं कामरूपिणम् ।
स वृक्षवनगुलमादयं प्रसुप्तमिव मन्दरम् ॥७॥

He saw रावण capable of taking any form at pleasure sleeping there, decked with celestial ornaments & good-looking, like मन्दर mountain full of trees & forest-bushes.

पीत्वाप्युपरतं चापि ददर्श स महाकपिः ।
भास्वरे शयने वीरं प्रसुप्तं राक्षसाधिरम् ॥८॥

Having drunk, he was resting on the shining bed & sleeping. There he saw मन्दोदरि who was very beautiful.

सर्गः ११

अन्येयमिति निश्चित्य भूयस्तत्र चचार सः ॥३॥
पानभूमौ हरिश्रेष्ठः सीतासंदर्शनोत्सुकः ॥४॥

This is another woman; so resolving, he walked there again, in the पानभूमि (cold-drink house).

सर्वकामैरुपेतां च पानभूमि महात्मनः ।
ददर्श कपिशार्दूल स्तस्य रक्षपतेर्गृहे ॥५॥

The best of the monkeys saw in that house of the demon-king, the *Pan-Bhumi* possessing all desireful-filling objects.

मृगाणां महिषाणां च वराहाणां च भागशः ।
तत्र न्यस्तानि मांसानि पानभूमौ दर्श सः ॥१४॥

In that *पानभूमि* he saw pieces of flesh placed in proper order, some of मृग & others of महिष & वराह.

रोकपेषु च विशालेषु भाजनेष्वप्यभक्षितान् ।
दर्श कपिशार्दूले मयूरान्कुटांस्तथा ॥१५॥

He saw in large trays and other vessels peacocks & cocks, uneaten.

वराहवार्णीणसकान् दधिसौवर्चलायुतान् ।
शाल्यान्मृगमयूरांश्च हनुमान्वनवैक्षत ॥१६॥

Hanuman also saw, hedge hogs, deers & peacocks & hogs & rhinoceros cooked in curds and सुवर्चल salt,

कुकलान्विधिं इछागाङ्गशकानर्धभक्षितान् ।
महिषानेकशाल्यांश्च च्छेदांश्च कुतनिष्ठितान् ।
लेह्यानुचावचान्पेया न्मोज्यानुचावचानि च ॥१७॥

कुकल, various kinds of goats, half eaten hares, buffaloes, cut up एकशाल्य fishes, well arranged and also nectar-like licking substances, drinks & eatables of various kinds.

तथाम्ललवणोत्तमै विंविधै रागषाण्डवैः ।
महानूपुरकेश्वरै रपविद्वै महाधनैः ॥१८॥

That *पानभूमि* where flowers were spread here & there was looking beautiful by sour & salty substances,

by different kinds of musical tunes, & by very precious नृपुरs and केयूरs discarded by females.

**पानभाजनविक्षिप्तैः फलैश्च विविधैरपि ।
कृतपुष्पोपहारा भूरधिकां पुष्यति श्रियम् ॥१९॥**

and by different kinds of fruits thrown in the receptacles.

**बहुप्रकारै विविधै वरसंस्कारसंस्कृतैः ।
मांसैः कुशलसंयुक्तैः पानभूमिगतैः पृथक् ॥२१॥**

and by meats prepared by expert cooks in various ways with excellent preparations.

**दिव्याः प्रसन्ना विविधाः सुराः कृतसुराअपि ।
शर्करासवमाध्वीकाः पुष्पासवफलासवाः ॥२२॥**

That पानमूर्मि was looking beautiful by liquors, prepared from शर्करा, flowers & fruits by मध्विकायन्त्र, which were celestial & nice. Some of them were natural wines & others artificial also.

**वासचूर्णैश्च विविधै मृष्टास्तैस्तैः पृथक् पृथक् ।
संतता शुशुभे भूमिर्लियैश्च बहुसंस्थितैः ॥२३॥**

Cooked with various kinds of smelling powders, and spread over by various kinds of flowers, that मूर्मि appeared beautiful.

**हिरण्मयैश्च कलशैर्भाजनैः स्फटिकैरपि ।
जाम्बूनदमयैश्चान्यैः करकैरभिसंवृत्ता ॥२४॥**

It was filled with golden कलशs and receptacles of स्फटिक and by other करकs (waterpots like those used

by ascetics) also made of gold.

राजतेषु च कुम्भेषु जामवृक्षमयेषु च ।
पानश्रेष्ठां तथा भूमि कपिस्त्र ददर्श सः ॥२५॥

Excellent drinks were also kept in silver & golden कुम्भs in that भूमि.

He saw some glasses half drunk & others wholly emptied. And he saw ladies sleeping, some half clad. But स न ददर्श च जानकीम्=he did not find जानकी there.

At last she was found in the *Ashoka-Vatika*, description of which will be found in सर्ग १४ of सुन्दरकाण्ड.

युद्धकाण्डे सर्गः ३।

Rama asks Hanuman to describe to him the forces & defences of Lanka.

Hanuman Says:-

हृष्टप्रसुदिता लङ्का मत्तद्विपसमाकुला ।
महती रथसंपूर्णा रक्षोगणनिवेदिता ॥१०॥

The लङ्का is glad & joyful and is full of intoxicated elephants, is extensive & full of vehicles & is resorted to by crowds of demons.

द्वादशकपाटानि महापरिवर्षन्ति च ।
चत्वारि विपुलान्यस्या द्वाराणि सुमहान्ति च ॥११॥

✓ It's doors are strongly built and are with bolts of great strength. It has four large gates of great size.

तत्रेषु पलयन्त्राणि बलधन्ति महान्ति च ।
आगतं प्रतिसैन्यं तै स्त्र व्रतिनिवार्यते ॥१२॥

There are machines for throwing इषु & उपल (arrows & stones) of great strength & size. Any army of an enemy which comes there is kept at bay there.

द्वारेषु संस्कृता भीमाः कालायसमयाः शिताः ।
शतशो रचितावीरैः शतन्यो रक्षसां गणैः ॥१३॥

At the gates have been arranged by heroic demons guns by hundreds which are refined, ferocious and made of refined black iron.

सौवर्णस्तु महास्तस्याः प्राकारो दुष्पर्धणः ।
मणिविद्रुमवैदूर्य मुक्ताविरचितान्तरः ॥१४॥

It's walls & ramparts are very strong and unassailable & made of gold, & its interior is studded with मणि, विद्रुम, वैदूर्य & मुक्ता (pearls).

सर्वतः महाभीमाः शीततोया महाशुभाः ।
अगाधा ग्राहवत्यश्च परिखा मीनसेविताः ॥१५॥

✓ All round are very terrible trenches full of cold water; they are deep, full of alligators & fishes.

द्वारेषु तासां चत्वारः संक्रमाः परमायताः ।
यन्त्रैरुपेता बहुभि मंहद्वि गृहपतिङ्गभिः ॥१६॥

✓ At the gates there are four bridges or causeways, very extensive, guarded by many machines of large size, standing like regular rows of houses.

त्रायन्ते संक्रमास्तत्र परसैन्यागते सति ।
यन्त्रै स्तैरवकीर्यन्ते परिखासु समन्ततः ॥१७॥

On the approach of enemy's armies there, these machines that protect the cause-ways destroy them at once by throwing them into the trenches.

एकस्त्वकम्प्यो बलवान्संक्रमः सुमहादृढः ।
काञ्चनै रंहुभिः स्तम्भै वेंदिकामिश्र शोभितः ॥१८॥

One of these bridges is unshakable, strong & very firmly fixed, and looks beautiful by anumber of golden pillars and platforms.

स्वयं प्रकृतिमापन्नो युयुत्सु राम रावणः ।
उत्थितश्चाप्रमत्तश्च बलानामनुदर्शने ॥१९॥

Oh Rama, though Ravana is desirous of making war, he is still himself very composed & is alert and vigilant in keeping a watch on his army.

लङ्घा पुनर्निरालम्बा देवदुर्गा भयावहा ।
नादेयं पार्वतं चान्यं कृत्रिमं च चतुर्विधम् ॥२०॥

Again **लङ्घा** is without any support (on the land), is like a celestial fortress, awe-inspiring & is surrounded by four kinds of artificial trenches of mountain-born rivers.

✓ ✓ स्थिता पारे समुद्रस्य दूरपारस्य (अनावर्यस्य) राघव ।
नौपथश्चापि नास्त्यत्र निरुदेशस्य सर्वतः ॥२१॥

O Raghava, it is situated on the opposite shore of the impregnable ocean. There is no ship-road to it; all round it there is the region of water only.

दैलाग्रे रचिता दुर्गा सापूर्वेष्पुरोपमा ।
वाजिवारणसंपूर्णा लङ्घा परमदुर्जया ॥२२॥

It is strongly built on the top of a mountain. That city is like a celestial city. It is full of horses and elephants and is invincible.

**परिखाभ्य शतन्यश्च यन्त्राणि विविधान्यपि ।
शोभयन्ति पुरीलङ्कां राघणस्यदुरात्मनः ॥२३॥**

The city of Lanka of that evil-minded Ravana is adorned by trenches, guns and various kinds of machine-weapons (raised on forts).

**अयुतं रक्षसामन्त्र पूर्वद्वारसमाधितं ।
शलहस्ता दुराधर्षाः सर्वे खड्गप्रयोधिनः ॥२४॥**

The eastern gate is protected by ten thousand demons who are armed with spears, who are unassailable and are leaders in fight with swords and other weapons.

**नियुतं रक्षसामन्त्र वक्षिणद्वारसमाधितम् ।
चतुरङ्गेण सैन्येन योधास्तत्राप्यनुच्चमाः ॥२५॥**

The southern gate is also protected by a hundred thousand demons forming part of (चतुरङ्ग सेना) an entire army consisting of foot, horse, elephants & chariots, whose soldiers are unsurpassable warriors.

**प्रयुतं रक्षसामन्त्र पश्चिमद्वारसमाधितम् ।
चर्मखड्गधराः सर्वे तथा सर्वाख्योविदाः ॥२६॥**

The western gate is proetected by a million demons, all holding shields and swords and all of whom are well-versed in the art of wielding weapons.

**यर्वुदं रक्षसामन्त्र उत्तरद्वारसमाधितम् ।
रथिनश्चाश्वघात्य कुलपुत्राः सुपूजिताः ॥२७॥**

The northern gate is protected by a hundred million demons who are warriors fighting in chariots and horsemen and who are nobly-born youths well respected.

शतशैऽथ सहस्राणि मध्यमं स्कन्धमाभिताः ।
यातुधाना दुराधर्षाः साप्रकोटिश्च रक्षसाम् ॥२८॥

The Central part is protected by hundreds of thousands of *Yatu-dhana* (धातुधान) demons who are unassailable, and by more than a crore of *Rakshasa* (राक्षस) demons.

ते मया संक्रमा भग्नाः परिक्षाश्चावपूरिताः ।
दग्धा च नगरीलङ्का प्राकाराश्चावस्थादिताः ॥२९॥

Those cause-ways have been broken, the trenches have been filled up, the city of Lanka has been burnt and the ramparts have been destroyed by me.

येन केन तु मार्गेण तराम वरुणालयम् ।
हतेति नगरीलङ्का वानरैरूपधार्यताम् ॥३०॥

We shall cross the ocean any how (by one way or another); and you know for certain that the city of Lanka is destroyed by the monkeys in no time.

युद्धकाण्डे । सर्गः २४ ।

दण्डा दाशरथिरङ्कां चित्रध्वजपताकिनीम् ।
(उवाच वचनं घोरः)

आलिखन्तीमिवाकाश मुख्यतां पश्य लक्ष्मण ।
मनसेवकृतां लङ्कां नगाप्रे विश्वकर्मणां ॥९॥

Rama having seen Lanka from a distance, full of flags and banners of variegated colours, said to Lakshmana, "see this Lanka as if flying in and touching the sky and made by Vishvakarma according to his imagination, at the top of a mountain".

विमानै बहुमिर्लङ्का संकोर्णा भुवि राजते ।
विश्वोः पद्मिष्वाकाशं छादितं पाण्डुभिर्घनैः ॥१०॥

It shines on earth studded with many *Vimanas* (aeroplanes) as if it is the capital of Vishnu in heaven and covered over with white clouds.

पुष्पितैः शोभिता लङ्का वैश्वित्रस्थोपमैः ।
नानापतञ्जसंघृष्ट फलपुर्णोपमैः शुभैः ॥११॥

The Lanka is looking beautiful with flowering forests (gardens), having the resemblance of *Chitraratha* being full of various kinds of birds, looking like excellent fruit & flowers.

(iv) किंचिकधा वर्णनम्=Description of *Kishkindha*.

किंचिकधा काण्डे, सर्ग १४:

Sugriva speaks to Rama on his second visit to *Vali* at *Kishkindha*.

हरिवागुरुया व्यासां तसकाञ्चने भूषणाम् ।
प्राप्ताः स्म ध्वजयन्त्राद्यां किंचिकधां वालिनः पुरीम् ॥८॥

We have reached *Kishkindha*, the capital of *Vali*, which is crowded by a net of monkeys, which is adorned by pure gold, which is full of *dhvaja-yantras* (contrivances to which the flag staffs are attached).

सर्गः २६ ।

हनुमान ब्रह्मद्राममङ्गिष्ठकारिणम् ।

Hanuman spoke to Rama of good deeds:- “With your permission Sugriva will assume control of the administration.”

इमां गिरिगुहां रम्यामभिगच्छते त्वमर्हसि ।
कुरुष्व स्वामिसंबन्धं वानरान्सप्रहर्षयन् ॥७॥

“It is desirable that you should enter this mountain cave which is beautiful: restore Sugriva to the throne by performing his coronation, having gladdened the hearts of the monkeys”.

But Rama refused to do so, as his vow was not to enter any city for 14 years, and added:-

सुसमृद्धां गुहांशिव्यां सुग्रीवो वानरर्घमः ।
प्रविश्वे विधिवद्वीरः क्षिप्रंराज्येऽभिषिद्यताम् ॥१०॥

“As soon as the best of the monkeys Sugriva enters the most prosperous celestial cave, you all at once perform the ceremony of putting him on the throne”.

पूर्वोऽथ वार्षिको मासः आवणः सलिलागमः ।
प्रवृत्ताः सौम्य चत्वारो मासा वार्षिक संक्षिताः ॥१३॥
नायमुद्योगसंमयः प्रविश त्वं पुरीं शुभाम् ।

This is the first month of the rainy season; *Shravan*, indicating the appearance of rain water. The four rainy season months have commenced. So this is not the time for work. You better enter the good city.

अस्मिन्वत्स्याम्यहं सौम्य पर्वते सहलक्ष्मणः ॥१४॥
इयं गिरिगुहा रम्या विशाला युक्तमारुता ।

I will live in this mountain with Lakshmana, O gentleman; this is a charming mountain cave; large and breezy.

कार्तिके समनुप्राप्ते त्वं रावणवधे यत् ।

When the month of Kartika is nearing the end; you strive for the destruction of Ravana.

पषः न समयः सौम्य ग्रविश त्वं स्वमालयम् ॥१६॥
अभिषिक्तः स्वराज्ये च सुहृदः संप्रहर्षय ।

O gentleman, this is not the time. You had better enter your mansion. Having been appointed King in your kingdom, gladden the hearts of your friends.

On the occasion of the coronation of Sugriva as King and Angada as Prince,

हृष्टपुष्टजनांकीर्णा पताकाध्वजशोभिता ।
बभूवनंगरी रम्या किञ्चिन्धा गिरिगङ्गे ॥४०॥

In the mountain cavern, the city of Kishkindha became charming, crowded with healthy and prosperous people, and adorned by flags and banners.

Note. From this it appears that the rainy season then commenced in *Shrawana* and ended in the month of *Kartika*. At present it commences and ends about $1\frac{1}{2}$ or two months earlier. According to the Precession of the Equinoxes, the equinoctial point moves backward one degree in about 70 years. Taking the difference to be about 45 or 60 degrees and multiplying it by 70 years, the state described in *Ramayana* must be in existence about 3000 or 4000 years ago, i. e. about 1000 to 2000 B. C.

सर्गः २७ ।

अभिषिक्ते तु सुग्रीवे प्रविष्टे वानरेणुहाम् ।
आजगाम सहस्रात्रा रामः प्रस्रवणं गिरिम् ॥१॥

When Sugriva was appointed King and he entered the cave, Rama came with his brother to *Prasravana Giri*.

इतश्च नातिकूरे सा किञ्चिन्धा चित्रकानना ।
सुग्रीवस्यपुरो रम्या भविष्यति नृपात्मज ॥२६॥
गोतवादित्र निर्वोषः श्रूयते जयतांबर ।
नर्दतांवानराणां च मृदङ्गाढम्बरैः सह ॥२७॥

At no great distance from here, will be Sugriva's charming city, Kishkindha, of wonderful forests or gardens. The sounds of music, roaring monkeys, together with the noise of *Mridanga* are heard here.

सर्ग २८: ।

स तदा वालिनंहत्वा सुग्रीवमभिषिद्य च
वसन्माल्यवतः पृष्ठे रामो लक्ष्मणमवृवीत ॥१॥

Rama having killed Vali and appointed Sugriva, spoke to Lakshmana while residing on the top of *Malyavat* mountain.

Under orders of Rama, Lakshmana goes to Kishkindha.

सर्गः ३३ ।

अथ प्रतिसमादिष्टो लक्ष्मणः परवीरहा । ✓
प्रविवेश गुहांरम्यां किञ्चिन्धां रामशासनात् ॥१॥

Under the orders of Rama, Lakshmana entered the charming cave *Kishkindha*.

द्वारस्था हरयस्तत्र महाकाया महाबलाः ।
बभूवुर्लक्ष्मणं दृष्ट्वा सर्वे प्राञ्जलयः स्थिताः ॥२॥

The monkeys who were standing at the gate, who were strong and big-bodied, all stood with folded hands, having seen Lakshmana.

स तां रत्नमधीं दिव्यां श्रीमान्पुणित काननाम ।
रम्यां रत्नसमाकोणीं दर्शमहतों गुहाम ॥४॥

He saw that big cave, celestial, well-jewelled, of flowering gardens, charming and full of diamonds.

हर्ष्य प्रासादसंवाधां नानारत्नोपशोभिताम् ।
सर्वकामफलैर्वृक्षैः पुणितै रूपशोभिताम् ॥५॥

Thronged with mansions and palaces, adorned by various kinds of jewels and by trees having all kinds of desirable flowers and fruits.

देवगन्धर्वे पुत्रैश्च वानरैः कामरूपेभिः ।
दिव्यमाल्याम्बरधरैः शोभितां ध्यदर्शनैः ॥६॥

Adorned by monkeys who were the sons of *Devas* and *Gandarras*, capable of assuming any form at pleasure, who had put on shining garlands and dresses and who were good looking,

चन्दनागुरु पद्मानां गन्धैः सुरभिगन्धिताम् ।
मैरेयाणां मधूनां च संमोहित महापथाम् ॥७॥

Which was nicely perfumed by the perfumes of *Chandana*, *Aguru*, and *Padma* and whose high roads were made charming by the smell of various kinds of spirituous liquors,

विन्ध्यमेहगिरि प्रख्यैः ग्रासादैनैकभूमिभिः ।
ददर्श गिरिनद्यश्च विमला स्तत्र राघवः ॥८॥

By palaces of several stories, as high as Vindhya and Meru mountains. Raghava saw there pure mountain rivers,

अंगदस्य गृहंरम्यं मैन्द्रस्य द्विविदस्य च ।
गवयस्य गवाक्षस्य गजस्य शारमस्यच ॥९॥

the charming house of *Angada*, *Mainda*, *Dvividha*, *Gavaya*, *Gavaksha*, *Gaja* and *Sharabha*.

प्रतेषां कपिमुख्यानां राजमार्गे महात्मनाम् ।
ददर्श गृहमुख्यानि महाकाराणि लक्षणः ॥१३॥

Lakshmana saw most excellent chief houses on the high road belonging to the above said high souled chief monkeys.

प्राण्डुराम्बप्रकाशानि गन्धमाल्ययुतानि च ।
प्रभूत धनधान्यानि खीरत्नैः शोभितानि च ॥१४॥

Shining like white clouds, full of sweet smelling flowers & much wealth and food and adorned by beautiful women.

प्राण्डुरेण तु सालेन परिक्षिप्तं दुरासदम् ।
धानरेन्द्रगृहं रम्यं महेन्द्र सदनोपमम् ॥१५॥

The houses of the monkey king was charming like the mansion of Indra, guarded by white *Sala* trees and impregnable.

शुक्लैः प्रासादशिखरैः कैलासशिखरोपमैः ।
सर्वकाम फलैर्वृक्षैः पुष्पितै रूपशोभितम् ॥१६॥

Looking beautiful with tops of palaces, white like the *Kailasa-shikhara* and with trees bearing all kinds of desirable fruits and flowers.

महेन्द्रदत्तैः श्रीमद्भि नौलजीमूरतसंनिभैः ।
दिव्यपुष्पफलैर्वृक्षैः शोतच्छायैर्मनोरमैः ॥१६॥

And with charming and prosperous trees having celestial flowers and fruits, and cool shades, given as it were by the Mahendra and resembling green clouds.

हरिभिः संवृतद्वारं बलिभिः शङ्खपाणिभिः ।
दिव्यमाल्यवृतं शुभ्रं तसकाञ्चनतोरणम् ॥१७॥

The house of Sugriva the door of which was guarded by powerful *Haris* armed with weapons, which was surrounded by celestial flowers and which was white and which had the arches of pure gold.

सुग्रीवस्य गृहं रम्यं प्रविवेश महाबलः ।
अवार्यमाणः सौमित्रि महाप्रमित्र भास्करः ॥१८॥

The powerful *Soumitri* who could not be controlled or stopped, entered the charming house of Sugriva just as the Sun enters a large cloud.

SECTION (2)

Extent of Sugriva's Empire and Colonies
and Allies.

अरण्यकाण्डे सर्गः ७२ ।

Kabandha tells Rama how Sita's whereabouts could be found.

श्रूयतां राम वक्ष्यामि सुप्रीचोनाम वानरः ।
मात्रा निरस्तः कुद्रेन वालिना शक्सनुगा ॥११॥

O Rama, hear what I say. A monkey by name Sugriva who has been driven away by his brother Vali son of Shakra through anger,

ऋष्यमूर्के गिरिष्वरे पम्पापर्यन्तशोभिते ।
निवसत्यात्मवान्वीर अतुर्भिः सहवानरैः ५१२॥

Lives self composed, and powerful, with four other monkeys, on the excellent mountain *Rishyamuka* which is bounded by the *Pampa* lake.

वानरेन्द्रो महावीर्य स्तेजोवानप्रितत्रभः ।
सत्यसंघो विनीतश्च धृतिमान्मतिमान्महान् ॥१३॥

He is the king of Monkeys, very powerful, lustrous, of unsurpassed splendour, true to his word, well behaved, patient and intelligent.

दक्षः प्रगल्भो धृतिमान् महाबलपराक्रमः ।
मात्रा विवासितो वीर राज्यहेतोर्महात्मना ॥१४॥

Clever, courageous, shining, of great strength and exploit, who has been driven away for the sake of kingdom by his powerful brother.

**स ते सहायो मित्रं च सीतायाः परिमार्गेणे ।
भविष्यति हि ते राम मा च शोके मनः कृथाः ॥१६॥**

He will be your helper and friend in quest of Sita. O Rama, do not be despondent in mind.

**गच्छ शीघ्रमितो वीर सुश्रीवं तं महाबलम् ।
वयस्थं तं कुरु क्षिप्रमितो गत्वाद्यराघवं ॥
अद्रोहाय समागम्य दोष्यमाने विभावसौ ॥१७॥**

O Might warrior, quickly go from here to that very powerful Sugriva. O Raghava, make friendship with him quickly, having gone from here and having contracted in the presence of Fire that you two would never quarrel.

**न च ते सोऽवमन्तव्यः सुश्रीवो वानराधिपः ।
कृतज्ञः कामरूपी च सहायार्थी च वीर्यवान् ॥१८॥**

That monkey king Sugriva should never be disregarded by you. He is faithful, powerful, capable of taking any form at pleasure and desirous of help.

**शक्तौ लग्न युवां कर्तुं कार्यं तस्य चिक्षेष्टिम् ।
कृतार्थौ वाऽकृतार्थौ वा तव कृत्यं करिष्यति ॥१९॥**

You are also able to do his work that is in his heart's desire. Whether his work be done or not done, he will surely do your work.

**स श्रुक्षरजसः पुत्रः पम्पामटति शङ्कितः ।
भास्करस्यौरसः पुत्रो वालिना कृतकिलिशः ॥२०॥**

That son of *Riksharaja* wanders on the Pampa Lake in doubt. He is the (*Auras Putra*) legitimate son of the Sun. He has been condemned by Vali.

संनिधायायुधं क्षिप्रमृद्यमूकालयं कपिम् ।
कुरु राघव सत्येन व्यस्यं वनचारिणम् ॥२१॥

O Raghava, in the presence of your weapons, verily do you make friendship with the monkey who lives in the forest at *Rishyamuka*. (*ऋष्यमूक*)

स हि स्थानानि कात्स्येन सर्वाणि कपिकुञ्जरः ।
नरमांसाशिनां लोके नैतुण्यादधिगच्छति ॥२२॥

He, the best of the monkeys, can go with cleverness to the countries of people eating human flesh (Cannibals) and all other places on earth in totality.

नतस्याविश्वितं लोके किञ्चिदस्ति हि राघव ।
यावत्सूर्यः प्रतपति सहस्रांशुः परंतप ॥२३॥

Nothing in this *Loka*, as far as the blazing Sun throws his rays, is unknown to him.

सनदीर्घिपुलाञ्छैलान्गिरिदुर्गाणि कंदरान् ।
अन्विष्य वानरैः सार्धं पत्नीं तेऽधिगमिष्यति ॥२४॥

He, with the help of his monkeys, will search rivers, extensive mountains and hills, forts and caves & restore you your wife.

वानरांश्च महाकायान्प्रेषयिष्यति राघव ।
दिशो विचेतुं तां सीतां त्वद्वियोगेन शोचतीम् ॥२५॥

O Raghava, he will send his big-bodied monkeys to seareh in all directions for that Sita, who is pining, due to your separation.

अन्वेष्यति वरा रोहां मैथिलीं रावणालये ॥२६॥

He will search for that beautiful Maithili at the residence of Ravana.

सुमेरुङ्गाग्रगतामनिन्दितां प्रविश्य पातातलेऽपि वाभिताम् ।
प्लवंगमानामृषभस्तवप्रियां, निहत्य रक्षांसि पुनः प्रदास्यति ॥२७॥

O best man, after having killed the *Rakshasas*, he (the best of his race) will restore to you your blameless wife, even thongh she may be at the top of Sumeru, or even if she may have taken resort in the *Patala Tala*, or even if she may be flying in the air.

So *Rama* agrees to kill *Vali* and restore *Sugriva* to the throne of *Kishkindha*; and *Sugriva* undertakes to find out *Sita* and restore her to *Rama*.

Accordingly *Rama* kills *Vali* in a duel betweeu *Vali* and *Sugriva*; and *Sugriva* is restored to the throne of *Kishkindha*.

But as it was the rainy season, *Rama* asks *Sugriva* to put off search of *Sita* till the change of the Season. During this period *Hanuman* reminds *Sugriva* of his duty towards *Rama*, as follows:-

किञ्चिकधाकाण्डे सर्गः २९ ।

शक्तिमानतिविक्रान्तो वानरक्षंगणेश्वर ।
कर्तुं दाशरथे; प्रीतिमाहायां किं तु सज्जसे ॥२१॥

O Lord of *Vanara* and *Riksha Gana*, you are very valiant and capable of fulfilling the desire of Rama; yet why do you wait for his orders. As he has done our work,

तस्य मार्गम वैदेहों पृथिव्यामपि चाम्बरे ॥२३॥

We too must search for Vaidehi on the earth as well as in the sky.

तदेवं शक्तियुक्तस्य पूर्वं प्रतिकृतस्तव ।
रामस्यार्हसि पिङ्गेश कर्तुं सर्वात्मनापियम् ॥२५॥

So, O Pingesh, you should do good to Rama who is so powerful and who has done your work first.

नाधस्तादवनो नाप्सु गतिर्नोपरि चाम्बरे ।
कस्यचित्सज्जतेऽस्माकं कपीश्वर तवाक्षया ॥२६॥

O Monkey Chief, by your orders none of us can be stopped from going down, on earth, in waters, up and in the sky.

तदाक्षापय कः किं ते कुतो वापि व्यवस्थतु ।
हरयोद्युप्रधृष्यास्ते सन्ति कोट्यग्रतोऽनघाः ॥२७॥

So give us orders, who should do what and in what way. The monkeys are not proud, but are obedient and pure. They are innumerable.

Hearing these words, Sugriva orders

संदिदेशातिमतिमाल्लीलं नित्यकृतोद्यमं ।
दिक्षु सर्वासु सर्वेषां सैन्यानामुपसंग्रहे ॥२९॥

Neela who is always ready to do his duty, to collect all the armies from all directions.

यथा सेना समग्रा@मे यूथपालाश्च सर्वज्ञः ।
समागच्छस्त्यसङ्केन सेनाग्राणि तथा कुरु ॥३०॥

“Do in such a way that my whole army and Commanders and Generals from all directions may come together at once”.

@ Please note the word मे. Sugriva orders Neela to collect “my” army, which lies scattered in all directions.

ये त्वन्तपालाः प्लवंगाः शीघ्रगा व्यवसायिनः ।
समानयन्तु ते शीघ्रं त्वरिताः शासनान्मम ॥
स्वयं चानकरं कार्यं भवानेवानुपश्यतु ॥३१॥

By my orders let the frontier Guards, Fliers, Quick Runners, Energetic Generals collect together at once. You can do whatever you have to do after their arrival.

त्रिपञ्चरात्रादूर्ध्वं यः प्राप्नुयादिह धानरः ।
तस्य प्राणान्तिको दण्डो नाशं कार्यं विचारणा ॥३२॥

That Monkey who comes after 15 nights, his punishment will be death without doubt.

हरींश्च वृद्धानुपयातुं साङ्करो भवान्ममाक्षामधिकृत्य निश्चितम् ।
इति व्यवस्थां हरिपुंगवेश्वरो विधाय वेश्म प्रविवेश धीर्यवान् ॥३३॥

So having acted upto this my firm resolution, you & Angada should approach the other old monkeys. Having arranged like that, the powerful Lord of the best of the monkeys entered his palace.

सर्गः ३५ ।

Lakshmana being unaware of what Sugriva had ordered, got angry thinking he was lazy and negligent.

Tara says to Lakshmana: “Do not be angry with Sugriva who is true to his word”.

समानेष्यति सुग्रीवः सीतयासह राघवम् ।
शशाङ्कमिव रोहिण्या हत्वा तं रक्षसाधमम् ॥१४॥

Sugriva will bring about the union of Raghava with Sita after killing that mean demon, like the union of the moon with Rohini.

शतकोटि सहस्राणि लङ्गायां किल रक्षसाम् ।
अयुतानि च षट्क्रिंशत्सहस्राणि शतानि च ॥१५॥

In Lanka there are Rakshasas thousands of शतकोटि hundred-millions and thirty six thousand one hundred *Ayutas* (*ten thousands*).

अहत्वा च तान्दुराधर्षा नरक्षसान्कामरूपिणः ।
अशक्यो रावणो हन्तु येन सा मैथिली हता ॥१६॥

Without killing those unassailable demons who assume any form at will, it is impossible to kill Ravana by whom Maithili has been kidnapped.

ते न शक्या रणे हन्तुमसहायेन लक्ष्मण ।
रावणः क्रूरकर्मा च सुग्रीवेण विशेषतः ॥१७॥

It is not possible for Rama alone to kill him without help, especially without the help of Sugriva. Ravana is such a cruel fellow.

पवमाख्यातवान्वाली स हमिको हरीश्वरः ।
आगमस्तु न मे व्यक्तः श्रवात्स्य ब्रवीम्यहम् ॥१८॥

I do not know how Ravana obtained so much power. But my husband Vali, the king of the monkeys who knew him well was so saying it to me. And I say it by hearsay.

त्वत्सहायनिमित्तं हि प्रेषिता हरिपुङ्गवाः ।
आनेतुं वानरान्युद्दे सुबहूहरिपुंगवान् ॥१९॥

Best of the monkeys have been sent for your help to bring the innumerable monkeys to the battle-field.

तांश्च ब्रतीक्षमाणोऽयं विकाश्तान्सुमहाबलान् ।
राघवस्यार्थसिद्ध्यर्थं न निर्याति हरोभ्वरः ॥२०॥

For the sake of the success of Raghava's work, he is awaiting the arrival of those powerful heroic persons. That is the reason why he is not coming out to meet you.

कृता सुसंस्था सौमित्रे सुग्रीवेण पुरा यथा ।
अद्य तै वर्णन्तः सर्वैरागन्तव्यं महाबलैः ॥२१॥

O Soumitra, he has fixed the day of their arrival; accordingly all these powerful monkeys must come up to-day.

ऋक्षकोटि सहस्राणि गोलाङ्गूल शतानि च ।
अद्य त्वामुपयास्यन्ति जहि कोणमरिदिम् ।
कोट्योऽनेकास्तु काकुत्स्थ रूपीनां दीपतेजसाम् ॥२२॥

O Slayer of Enemies, a thousand crore Rikshas and a hundred crore Golangulas will come up to you to day. So give up anger. And you will also find several crores of illustrious Monkeys too.

सर्गः ३७ ।

Lakshmana then talked to Sugriva also. So

एवमुक्तस्तु सुग्रीवो लक्ष्मणेन महात्मना ।
हनुमन्तं स्थितं पार्श्वे वचनं चेदमव्रीत ॥१॥

Having been thus spoken to by Mahatma Lakshmana, Sugriva spoke thus to Hanuman who was standing near.

महेन्द्र हिमवट् विन्ध्य कैलासशिखरेषु च ।
मन्दरे पाण्डु शिखरे पञ्चशैलेषु ये स्थिताः ॥२॥

The best of the monkeys who reside on the tops of Mahendra, Himavat, Vindhya, Kailasa, Mandar, Panchashaila,

तरुणादित्य वर्णेषु भ्राजमानेषु नित्यशः ।
पर्वतेषु समुद्रान्ते पञ्चमस्यां तु ये दिशः ॥३॥

In the Western direction, at the end of the ocean, on mountains shining like the rising Sun.

आदित्यभवने चैव गिरौ संध्याव्रसंनिभे ।
पद्मतालवनं भीमं संश्रिता हरिपुङ्गवाः ॥४॥

On Aditya Bhavana mountain (which is like the morning dusk), in the terrible Padmatala forest,

अञ्जनाम्बुद्ध संकाशाः कुञ्जरेन्द्र महोजसः ।
अञ्जने पर्वते चैव ये वसन्ति प्लवंगमाः ॥५॥

Who reside in Anjana Mountain and who are like dark clouds and who are as powerful as the best elephants,

महाशैल गुहावासा वानराः कनकप्रभाः ।
मेरुपार्वगताञ्चैव ये च धूम्रगिरि धिताः ॥६॥

Who reside in the caves of Mahashaila and are of the lustre of gold, who reside in the vicinity of Meru and on Dhumragiri,

तरुणादित्य वर्णश्च पर्वते ये महारुणे ।
पिबन्तो मधुमैरेयं भीमवेगाः प्लवंगमाः ॥७॥

Who reside on Maharuna mountain and who drink intoxicating liquors like Madhu and Maireya and who are of great speed,

बनेषु च सुरम्येषु सुगन्धिषु महत्सु च ।
तापसाश्रमरम्येषु वनान्तेषु समन्ततः ॥८॥

Who live in forests which are charming and large and sweet smelling and in nice hermitages at the end of forests.

तां स्तां स्त्वमानय क्षिप्रं पृथिव्यां सर्ववानरान् ।
सामदानादिभिः कल्यै वर्णरैर्वेगवत्तरैः ॥९॥

Bring them all who may be on earth by the use of Sama, Dama &c through clever and speedy Monkeys.

प्रेषिता प्रथमं ये च मयाज्ञाता महाजवाः ।
त्वरणार्थं तु भूयस्त्वं संप्रेषय हरीश्वरान् ॥१०॥

I have sent before, those who were known to be of great speed. But for further promptness, you send other Generals.

ये प्रसक्ताश्च कामेषु दोषसूत्राश्च वानराः ।
इहानयस्त्वं ताङ्शीव्रं सर्वानेव कपीश्वरान् ॥११॥

Bring here all Leaders of Monkeys, including those that may have been addicted to lust and those that may be idlers.

अहोभिर्दशभिये च नागच्छन्ति ममाशया ।
हन्तव्यास्ते दुरात्मानो राजशासनदूषकाः ॥१२॥

If by my order they would not come here within 10 days they should be killed as being the transgressors of the Royal orders.

शतान्यथ सहस्राणि कोऽयश्च ममशासनात् ।
प्रयान्तु कपिसिहानां निदेशे मम ये स्थिताः ॥१३॥

Hundreds and thousands of Crores of the best Monkeys who obey my orders must come up here.

मेघपर्वत संकाशा इछादयन्ते मिदाम्बरम् ।
घोररूपा कपिश्रेष्ठा यान्तुमच्छासनादितः ॥१४॥

And who are like clouds and mountains in appearance; they of terrible form must come up here under my orders.

ते गतिक्षा गतिं गत्वा पृथिव्यां सर्ववानराः ।
आनयन्तु हरोन्सर्वी स्त्वरिताः शासनान्मम ॥१५॥

Let them who know the ways, after going by those ways, bring here all the monkeys quickly under my orders.

तस्य वानर राजस्य श्रुत्वा वायुसुतो वचः ।
दिशु सर्वासु विक्रान्तान्वेषयामास वानरान् ॥१६॥

Having heard those words of the Monkey King, Hanuman sent valiant monkeys in all directions.

ते पदं विष्णुविक्रान्तं पतञ्जियोतिरध्वगाः ।
प्रयाता प्राहंता राहा हरयस्तु क्षणेन वै ॥१७॥

Theu those monkeys capable of going by the path of birds and constellations, went by the Air-route (the step treaded by Vishnu) having been sent by the King.

ते समुद्रेषु गिरिषु वनेषु च सरसु च ।
वानरा वानरान्सर्वान्नराम हेतो रचोदयन ॥१८॥

Those monkeys sent for the success of Rama's cause, those monkeys who were residing in the oceans, on mountains, in forests and in lakes,

मृत्युकालोपम स्याजां राजराजस्य वानराः ।
सुग्रीवस्याययुः श्रुत्वा सुग्रीव भयशङ्किताः ॥१९॥

Having heard the orders of that King of kings Sugriva, who was like Yamaraaja, all the monkeys came up being afraid of Sugriva.

ततस्तेऽञ्जनं संकाशा गिरेस्तस्मान्महाबलः ।
तिक्रः कोटयः लवंगानां निर्ययुर्यन्त्र राघवः ॥२०॥

The three crores of Fliers came up from the Anjana mountain : they were black like collyrium; they came up to where Rama was.

अस्तं गच्छतियत्रार्कं स्तस्मिन्गिरिवरे रताः ।
संतस्तदेमवर्णभास्तस्मात्कोटयो ददाच्युताः ॥२१॥

Ten crores of monkeys of the colour of pure gold came up from the Western Mountains where the Sun sets,

कैलासशिखरंभृश्च सिंहकेसरवर्चसाम् ।
ततःकोटि सहस्राणि वानराणां समागमन् ॥२२॥

And a thousand crore of monkeys came up from Kailasa mountain top; they had the splendour of a lion's mane (**केसर**).

फलमूलेन जोवन्तो हिमवन्तमुपाश्रिताः ।
तेषां कोटि सद्भाणां सहस्रं समर्वतत ॥२३॥

And a thousand-thousand crores came up from Himavat Mountain: they live on fruit and roots only.

अंगारक समानानां भीमानां भीमर्कमणाम् ।
विन्ध्याद्वानरकोटीनां सद्भाण्यपतन्दुतम् ॥२४॥

Thousands of crores came up quickly from Vindhya; they were like fire, fearful and bold.

क्षीरोदवेला निलया स्तमाल वनवासिनः ।
नारिकेलाशनाश्रैव तेषां संख्यां न विद्यते ॥२५॥

Those residing on the shore of *Ksheeroda* and in *Tamal* forest, and eaters of cocoanuts were innumerable.

वनेभ्यो गृह्यरेभ्यश्च सरिभ्यश्च महाष्ठलाः ।
आगच्छद्वानरीसेना पिवन्तीव दिवाकरम् ॥२६॥

The monkey army came up from forests, caves & rivers, as if it was drinking the Sun.

ये तु वारयितुं याता वानराः सर्ववानरान् ।
ते वीरा हिमवच्छैले दृष्टुस्तं महाद्रुमम् ॥२७॥

The monkeys who were sent to fetch all others by Hanuman, after dispatching them to Kishkindha, went to Himavat mountain, where they saw the hermitage of **शकर** of large trees.

तस्मिन्निगरिवरे पुण्ये यज्ञो माहेश्वरः पुरा ।
सर्वदेवमनस्तोषो बभूव सुमनोरमः ॥२८॥

There on that best mountain, formerly a great *Yajna* of *Maheshvara*, which was very charming and pleasing to the mind had taken place:

अन्न निस्यन्द जातानि मूलानि च फलानि च ।
अमृत स्वादुकल्पानि ददृशुस्तत्र वानराः ॥२९॥

There the monkeys saw roots and fruits of nectar-like taste, from which the juice was oozing.

तदन्नसंभवं दिव्यं फलमूलं मनोहरम् ।
यः कथित्सकृदश्चाति मासं भवति तर्पितः ॥३०॥

Whoever eats only once those nice celestial roots and fruits producing nice food, feels satisfied for a month.

तानि मूलानि दिव्यानि फलानि च फलाशानाः ।
औषधानि च दिव्यानि जगृहु हरिपुंगवाः ॥३१॥

The best of the monkeys living on fruits took those celestial roots and fruits and medicinal herbs.

तस्माच्च यज्ञायतना त्पुष्पाणि सुरभाणि च ।
आनिन्द्युर्वानरा गत्वा सुग्रीवप्रियकारणात् ॥३२॥

And the monkeys went to that *Yajnabhumi* and brought with them sweet smelling flowers for pleasing Sugriva.

ते तु सर्वे हरिवराः पृथिव्यां सर्ववानरान् ।
संचोदयित्वा त्वरितं यूथानां जग्मुरप्रतः ॥३३॥

All those best monkeys having urged all the other monkeys to go to Kishkindha quickly, started back in advance.

ते तु तेन मुहूर्तेन कपयः शीघ्रचारिणः ।
किञ्चिकन्धां त्वरयाप्राप्ताः सुग्रीवो यत्र वानरः ॥३४॥

Then they at once came back to Kishkindha where Sugriva was, as they were (quick-footed) शीघ्रचारिणः

ते गृहीत्वौषधीः सर्वाः फलं मूलं च वानराः ।
ते प्रतिप्राप्तामासु र्वचनं चेष्टमब्रुवन् ॥३५॥

Those monkeys having taken all the medicinal herbs and roots and fruits presented them to Sugriva, having spoken these words.

सर्वे परिगताः शैलाः सरितश्च वनानि च ।
पृथिव्यां वानराः सर्वे शासनादुपयान्ति ते ॥३६॥

“We have gone round all the mountains, rivers and forests on the earth : all the monkeys will soon be coming up here”.

एवं श्रुत्वा ततो हृष्टः सुग्रीवः प्लवगाधिपः ।
प्रतिजप्राह च प्रीतस्तेषां सर्वमुपायनम् ॥३७॥

Then that best king of the Fliers Sugriva, hearing this accepted the gifts of all of them, well-pleased.

सर्गः ३८ ।

प्रतिगृह्य च तत्सर्वं मुपायनं मुद्दृतम् ।
वानरान्सान्त्वयित्वा च सर्वानेव व्यसर्जयत् ॥१॥

Having accepted all those gifts brought by the monkeys he discharged them with a friendly salutation.

विसर्जयित्वा स हरीन्सहस्रान्हृतकर्मणः ।
मेने कृतर्थमात्मानं राघवं च महाबलम् ॥२४॥

Having discharged those thousands of monkeys who had done their part well, Sugriva believed himself and the valiant Raghava to have accomplished their object.

Then Sugriva went riding in a *shibika* (palanquin) with Lakshmana in royal pomp, to Rama, and said—

पते वानरमुख्याभ्य शतशः शतुरदन ।
प्राप्ताभ्यादाय बलिनः पृथिव्यां सर्ववानरान् ॥२९॥

O Subduer of Enemies, these hundreds of Monkey Chiefs have come here after directing all the valiant monkeys of this earth to come here.

ऋक्षाभ्य वानराः शरा गोलाङ्काभ्य राघव ।
कान्तारवनदुर्गाणामभिन्ना वोरदर्शनाः ॥३०॥

Rikshas and *Vanuras* who are bold and bearing pig tails like those of cows, who are well aware of the ways in the dense forests and forts and are of terrible appearance,

[Note. “*Rikshas*” (ऋक्षाः) appears to be the same as “Russians,” who are still known by the epithet of the “Russian Bear”. “Russia” is pronounced as “*Rishas*”. (ऋक्षाः) *Rikshas*.

Vanaras, *Kinnaras*, *Gandharvas* etc. appear to be the different clans or races of Mankind. They were certainly not *animals* but men. It is possible “*Vanara*” was derived from वा (इति शक्तयां) नरः, that race being

specially noted for doing extra-ordinary exploits befitting a real नर (warrior).

“गोलांगूला”: means those having pig-tails on their heads. And the Russians of the north put on dresses looking like a “bear”.

So from their dresses these people might have been given the nick name of *Rikshas*, *Golangulas* & *Vanaras*.]

देवगन्धवपुश्च वानराः कामरूपिणः ।
स्वैः स्वैः परिवृताः सैन्यवर्तन्ते पथि रात्रम् ॥३१॥

Those who are sons of Devas, and Gandharvas, and Vanaras who are capable of assuming any form at will, are on their way, surrounded each by his own Army.

शतैः शतसहस्रैश्च वर्तते कोटिभिस्तथा ।
अयुतैश्चावृता वीर शङ्खमिश्च परंतप ॥३२॥

Those armies are by hundreds and, hundreds of thousands of crores and are armed with tens of thousands of spears or arrows.

अर्बुदैरर्बुदशातैः मर्यादान्त्यश्च वानराः ।
समुद्राश्च परार्धाश्च हरयो हरियुथपाः ॥३३॥

Those Vanara Armies are in *Arbudas*, hundreds of *Arbudas* with Generals and soldiers by *Samudras* and *Parardhas*.

आगमिष्यन्ति ते राजन् महेन्द्रसम विक्रमाः ।
शेषपर्वत संकाशा मेरुविन्ध्य कुतालेयाः ॥३४॥

They will come up : they are like *Mahendra*, in
exploit, of the appearance of clouds, residents of Meru
& Vindhya.

तेत्वामभिगमिष्यन्ति राक्षसं घोदु माहवे ।
निहत्य रावणं युद्धे शानयिष्यन्ति मैथिलीम् ॥३५॥

They will accompany you to fight against the
demon : they after killing Ravana in battle, will bring
back *Maithili*.

ततः समुद्देशमवेक्ष्य वीर्यवान्हरिप्रबीरस्य निदेशावर्तिनः ।
बभूव हर्षदसुधायिपात्मजः प्रबुद्ध नोलोत्पल तुल्यदर्शनः ॥३६॥

Then that son of the Lords of the World, of eyes
like a full-blown lotus, became pleased, having seen
the great exertion of those obeying the commands of
the Lord of the Monkeys.

[*Note.* Please note here the difference in the
Appellations of *Rama* and *Sugriva*: *Rama* is वसुधा-
यिपात्मज = Son of the Lord of the Earth. While *Sugriva*
is हरिप्रबीर or वानरक्ष गणेश्वर or हरिपुङ्गवेश्वर or प्लष्टगेश्वर =
Lord of *Haris*, *Rikshas* &c only.]

सर्गः ३९ ।

पतस्मिन्नन्तरे चैव रजः समभिवर्तत ।
दृश्णां तोद्रां सहस्राशो रचाद्यदृगगते प्रभाम् ॥८॥

Thereafter in a short time, dust covered the sky
and the Sun, and the Sky became dark.

दिशः पर्याकुलाभ्यां स्तमसा तेन दूषिताः ।
चचाल च महो सर्वा सशैलवनकानना ॥९॥

It seemed as if with the mountains, forests and gardens the whole earth was moving.

ततो नरेन्द्र संकाशै स्तोषणदंष्ट्रे महाबलैः ।
कुस्त्वा संछायिता धूमिरस्त्वयैः प्लवंगमैः ॥१०॥

And with a loud noise, innumerable very powerful Generals of Vanara armies covered the whole land (country). They were like great Kings of men with sharp teeth (i. e. weapons) and very powerful.

निमिषाक्षरमात्रेण ततस्ते हृरिशूष्यैः ।
कोटिशतपरोक्तारैः कामरूपभिरावृता ॥११॥

In a moment they were sorrounded by Monkey Generals with *Koti-Shata* followers capable of changing their forms at will.

नादेयैः पार्वतेयैश्च सामुद्रेश्च महाबलैः ।
हृतिभि मेघनिहादै रथेश्च वनवासिभिः ॥१२॥

तरुणादित्यवर्णेश्च शशिगौरेश्वानरैः ।
पश्चकेसरवर्णेश्च श्वेतैर्मेहकृतालयैः ॥१३॥

कोटिसहस्रशशभिः श्रीमान्परिवृतस्तदा ।
वीरैः शतकलिनाम् वानरैः प्रत्यहश्यत ॥१४॥

The powerful warrior *Shatabali Vanara* was seen sorrounded by *Vanaras* of various clans and places such as *Nadeya* &c in *Koti-sahasra* numbers.

Then came the following:-

The valiant father of Tara, (तारा) by name *Kanchanashailabha*, (काञ्जन शैलाभ) with (अनेकर्दशासाहस्रैः कोटिभिः) many ten-thousands of Crores.

Sugriva's father-in-law and *Ruma*'s father, with another (अपरेण) कोटिसहस्रेण (thousand Crores): he was with a face (सूर्यार्कं निमानम्:) resembling the rising Sun. Hanuman's father *Kesari*, केसरी with many thousands (यदुसाहस्रैः) अनीकैः (warriors or armies).

Gavaksha, Lord of *Golangulas*, with a thousand Crores (कोटि सहस्र)

Dhumra, Lord of *Rikshas*, with two thousand crores.

Panasa, with three thousand crores.

Neela, with ten Crores.

Gavaya, with five crores.

Darimukha, with a thousand crores.

Mainda and Dwivida (brothers), each with a thousand crores.

Gaja, with three crores.

Jainbawan, King of the *Rikshas* with ten crores. He was Sugriva's subordinate (वशे स्थितः).

Rumanvan, with a hundred crores.

Gandha Madana, with eleven hundred of thousand crores (कोटि सहस्राणां, सहस्रेणशतेनव).

Crown Prince Angada, with a thousand Padmas and a hundred Shankus.

Tarudguti Tara, with five crores,

Indrajanu, with eleven Crores.

Hanuman, with a thousand crores.

Nala, with eleven hundred *koti-skata* (hundred crores).

Dadhimukha, with ten crores,

Sharabha, Kumuda, Vahni, Rambha and other innumerable leaders of troops (यथपाः)

आगताभ्य विशिष्टाभ्य पृथिव्यां सर्ववानराः ॥४०॥

Thus all the distinguished Vanaras on earth came up.

आप्लवन्तः प्लवन्तश्च गर्जन्तश्च प्लवंगमाः ।

अभ्यवर्तन्त सुप्रोदं सर्यमन्त्रगणा इव ॥४१॥

Those swimming under the surface of the Sea (like a submarine), those swimming above it, those roaring and flying came up to Sugriva just as clouds come to the Sun.

कुर्वाणा बहुशब्दांश्च ब्रह्मा बाहुशालिनः ।

शिरोमिर्वानरेन्द्राय सुप्रीवाय न्यवेदयन् ॥४२॥

Those making many noises and endowed with many arms (weapons) made obeisance to Sugriva by bowing their heads.

अपरे वानर श्रेष्ठाः संगम्य च यथोचितम् ।

सुप्रीवेण समागम्य स्थिताः प्राञ्जलयस्तदा ॥४३॥

Other excellent Vanaras having approached Sugriva according to rank, stood before him with folded hands.

Sugriva presented them all to Rama.

यथासुखं पर्वतनिर्झरेषु वनेषु सर्वेषु च वानरेन्द्राः ।

निवेशयित्वा विधिवद्वलानि बलं बलहः प्रतिपत्तुमिष्टे ॥४५॥

And then settling them in mountains, forests &c, Sugriva desired them to take rest.

सर्गः ४० ।

अथराजा समृद्धार्थः सुप्रोदः प्लवगेश्वरः ।

उवाच नरशार्दूलं रामं परवलार्द्दनम् ॥१॥

Then King Sugriva, whose object was prospering, and who was the Lord of the Fliers, spoke to the best Man (नर) Rama, the destroyer of the enemies' forces.

आगता विनिविष्टाश्च बलिनः कामचारिणः ।
आनरेन्द्रा महेन्द्राभा ये मद्विषयवासिनः ॥२॥

The Vanara kings, strong and able to go anywhere at pleasure and of the appearance of Mahendra, who are residing in my territory have arrived and have been well lodged.

[*Note.* Please mark the words “मद्विषयवासिनः” = residing in *my* territory. This phrase and the phrase “विविधैः लिङ्गचिन्हितैः स्वस्थानैः उपशोभितम्” are very significant. They clearly show the extremely large extent of Sugriva's Empire.

त इमे बहुविकान्ते बलिभि भाँमविकमैः ।
आगता वानरा घोरा देत्यदानवसंनिभाः ॥३॥

They are accompanied by very strong, ferocious and terrible soldiers.

ख्योत कर्मणदानाश्च बलवन्तो जितकूमाः ।
पराक्रमेषु विख्याता व्यवसायेषु चोत्तमाः ॥४॥

They are known for excellent work, are powerful, indefatiguable, famous for exploits and excellent in determination.

पृथिव्यम्बुधरा राम वानानगनिवासिनः ।
कोटयप्रशा इमे प्राप्ता वानरास्तेव किंकराः ॥५॥

Crores of Vanaras who can go all round the earth and the waters and residing in mountains have come up to serve you.

**निदेशावर्तिनः सर्वे सर्वे गुरुहिते स्थिताः ।
अभिप्रेतमनुष्टातुं तथ शक्ष्यन्त्यर्दिम ॥६॥**

They are all obedient to orders, and ready to do their master's good and they are able to carry out your desires.

**तद्देवद्वा साहस्रे रनेके बद्धविक्रमैः ।
आगतो वामरा घोरा देत्यदानवसंनिभाः ॥७॥**

They are accompanied by several thousands of heroic warriors and are like देत्य's and दानव's.

**यन्मन्यसे नरव्याग्र ब्राह्मकालं तदुच्यताम् ।
त्वत्सैन्यं त्वद्वशेयुक्त माहापरितु मर्हसि ॥८॥**

O Lion among Men, what you believe it is the time to do, please say; this your whole army is under your command; you should give them any orders you like.

Rama replied:-

First ascertain whether Sita is alive or not, and the place where Ravana lives.

Then Sugriva directs his men to go in all the four directions for search.

सर्गः ४०	पूर्वादिक्	शोधन-आवा.
सर्गः ४१	दक्षिणा	" "
सर्गः ४२	पश्चिमा	" "
सर्गः ४३	उत्तरा	" "

And after getting a clue from Sampati, Hanuman crossed the Ocean and found out Sita whom he gave every consolation by saying Rama and Lakshmana with Sugriva's forces would soon come up and kill Ravana and take her back.

When Hanuman was ready to start back,

Sita questions Hanuman:-

सुन्दरकाण्डे सर्गः ३९ ।

अयं च वीर सदेह स्तिष्ठतीष्म ममाप्रतः ।
सुमहांस्त्वत्सदायेषु दर्यक्षेषु दरीश्वर ॥२४॥
कथं तु खलु दुष्पारं तरिष्यति महोदधिम ।
तानि हर्यक्षसैन्यानि तौ धानर वरात्मजौ ॥२५॥

"O mighty warrior, this doubt stands in my mind; O King of Monkeys, in spite of the fact that to your help there are such powerful *Hari* and *Riksha* armies, how will those armies and the two excellent brothers be able to cross this uncrossable great Ocean."

त्रयाणामेव भूतानां सागरस्येह लङ्घने ।
शक्तिः स्याद्वैनतेयस्य तव वा मारुतस्य वा ॥२६॥

Only three of the Beings are capable of crossing this ocean: namely, you, the Wind and the Garuda.

तदस्मिन्कार्यनियोगे वीरैवं दुरतिकमे ।
किं पश्यसे समाधानं त्वं हि कार्यविदांश्वर ॥२७॥

O Mighty Warrior, O You best of the Intelligent Workers, in the accomplishment of this object, what way out do you see?

Hanuman replied:-

देवि हर्यृक्षसैन्यानामोश्वरः प्लवतांश्वरः ।
सुग्रीवः सत्यसंपद्म स्तवार्थे कृतनिश्चयः ॥

O Goddess, the Chief of the Fliers, who is the Lord of all these *Hari* & *Riksha* Armies, Sugriva, who is true to his word, has resolved for your sake.

तस्यास्ति विस्तृतं राज्यं हर्यृक्षबलसंयुतं ।
उपशोभितं च विविधैः स्वस्थानै लिङ्गचिन्हितैः ॥

He has an extensive Empire, endowed with the Armies of *Hari* and *Rikshas* and is adorned by various colonies bearing different distinguishing marks or flags.

[Note. When India had colonies: Indo China and Turkestan.

“Giving an outline of the history of “Greater India” at a meeting held at the University Building under the auspices of the Bombay Field Club lately Pandit Jayachandra Vidyalankar went back to 2500 B. C., the Pre-Mahabharata period, and said that India was colonised first by the Aryans. The process of colonisation continued in India proper and when it reached the frontiers it overflowed into Turkestan and what was now known as Indo China. Greater India existed upto the middle of the Middle Ages. From 200 B. C. to 200 A. D. was the colonisation period.]”

स वानरसहस्राणां कोटिभिरमिसंशृतः ।
क्षिप्रमेष्यति वैदेहि राससाणां निवर्हणः ॥

O Vaidehi, he, the destroyer of the demons will soon come up here, accompanied by thousands of crores of Vanaras.

तस्य विक्रमसंपदाः सत्त्ववन्तो महावलाः ।
मनः संकल्प संपाता निदेशो हरयः स्थिताः ॥३५॥

Full of exploits, extremely powerful and strong and capable of flying with the speed of the wind, they are ready under the command of that king.

येषां नोपरि नाधस्तान्न तिर्थकृसज्जते गतिः ।
न कर्मसु सीदन्ति महत्स्वभिततेजसः ॥३६॥

Whose movements up in the sky, below under the earth, and cross-wise, are unimpeded. Those of immeasurable prowess never become dejected even in the greatest of the undertakings.

असकृतै र्भद्रोत्साहैः स सागर धराधरा । (or)
असकृतै र्भद्राभीमै वानरै बलसंयुतैः ।
प्रश्लिष्णीकृता भूमिर्वायुमार्गानुसारिमिः ॥

Those very energetic persons have gone round the earth (comprising the land and the oceans) again and again, by pursuing the Air-routes.

मद्विशिष्टाश्च तुल्याश्च सन्ति तत्र वनौकसः ।
मत्तः प्रत्यवरः कश्चिद्ग्रास्ति सुप्रीष्टसंनिधी ॥३८॥

There are Monkeys there, equal to or, greater than I am, but none is inferior to me, under the control of Sugriva.

अहंतावदिह प्राप्तः किं पुनस्ते महावलाः ।
न हि प्रकृष्टाः प्रेष्यन्ते प्रेष्यन्ते हीतरो जनाः ॥३९॥

That is the reason why I have been sent here : and why those of greater strength have not been sent. It is the custom to send for such a purpose an inferior servant.

तदलं परितापेन देवि शोको व्यपैतु ते । ।
एकोत्पातेन ते लङ्का मेष्यन्ति हरियूथपाः ॥४०॥

O goddess, so give up lamenting, enough of it : the leaders of the Hari Army will come over to Lanka with a single jump.

मम पृष्ठगतौ तौच चन्द्रसूर्याद्विवोदितौ ।
त्वत्सकाशं महासत्त्वौ नृसिंहावागमिष्यतः ॥४१॥
सगणं रावणंहत्वा राघवो रघुनन्दनः ।
त्वामादाय वरारोहे स्वपुर्णं प्रतियास्थिति ॥४२॥

Those two like the rising Sun and Moon, who are lions among men, will come over in your presence. Having killed Ravana with his followers, Raghava will return to his city taking you with him.

सर्गः ५६ ।

तौ च वीरो नरवरो सहितौ रामलक्ष्मणौ ।
आगम्य नगरों लङ्कां सायके विधमिष्यतः ॥४३॥

Those two having come will pierce the Lanka city with their weapons.

सगणं राक्षसं हत्वा न चिराद्रघुनन्दनः ।
त्वामादाय वरारोहे स्वांपुर्णं प्रतियास्थिति ॥४४॥

Those two warriors coming to Lanka will kill the Rakshasas with their armies in no time, and taking you with them, will return to their city.

नलदंप्द्रायुधान्वीरा निसहशार्दूल विक्रमान् ।
वानरान्वारणेन्द्राभान्धिप्रद्रक्ष्यसि संगतान् ॥४९॥

You will soon see Vanaras of the resemblance of best elephants armed with the weapons of nails and teeth and of the exploits of lions and tigers.

शैलाम्बुद्धिकाशानां लङ्कामलयसानुषु ।
नर्दतां कपिमुख्याना मचिराच्छ्रोप्यसि स्वनम् ॥५०॥

You will soon hear the noises of roaring monkey chiefs, bearing the resemblance of mountains and oceans, on the peaks of Lanka's Malaya Mountains.

सुन्दरकाण्डे सर्गः ६८ ।

निवृत्तवनवासं च त्वयासार्थमर्दिमम् ।
अभिषिकमयोध्यायां क्षिप्रं द्रक्ष्यसि राघवम् ॥२८॥

The time for living in the forest having terminated, you will find Raghava appointed on the throne in Ayodhya with you, soon.

RETROSPECT.

Now look at the maps Nos. I, III, & IV and bear in mind what has been already stated here-in-before with regard to those regions and the people residing there.

It appears clear that all people under the sway of Sugriva, who were residing in almost the whole of

the Northern Hemisphere crossed the ocean *via* the Malaya Peninsula by the islands in the East Indian Archipelago which lie like a *Bridge* between the Northern Hemisphere and Australia in the Southern Hemisphere and destroyed Ravana and almost the whole of his demon-race. Thus Sugriva's empire extended to China, Russia, and North America as far as Mexico and Peru and he brought Forces from all those countries to fight against Ravana, though Sugriva's capital was Kishkindha in Southern India which was under his direct sway.



CHAPTER VI.

SECTION (1)

Description of the different places on earth, given by Sugriva.

Reference:- Maps Nos. I, III & IV.

In *Sargas* 40, 41, 42 and 43 respectively, Sugriva has described the several countries on the earth lying to the

East,

South,

West and

North.

On a careful consideration of these descriptions, it appears that the description of the countries in the East, West and North refers to the Northern Hemisphere only; and that the description of the countries said to be lying in the Southern direction refers to almost the whole of the Southern Hemisphere, the details of which might not have been well known, as it was believed to be *Patala* (पाताळ) or netherlands and the abode of demons and the god of Death (यम).

The above referred-to maps show the present state of the two hemispheres. The eastern boundary in the Northern Hemisphere appears to have been extended as far as possible, so as to include in it the country inhabited by certain persons who, it is said are sticking to the earth with heads downwards (called *Mandeh Rakshasas*) presumably America and certain other countries and is made to end with सुर्वर्णमय उदयाचल (mountain of golden Sun-rise), the highest peak of which is called सौमनस्: and it is said that in the वामगावतार the Lord Vishnu had placed his first foot-step there. This, in my opinion, will go considerably beyond the present International Date Line, perhaps as far as the present New York on the East coast of the United States, as the longitudes were then not counted from the meridian passing over Greenwich (as at present), but through some place like Ujjain, possibly Ayodhya, in India.

Similarly the Western limit line was taken as far as possible to the west in the same hemisphere: and at the end of it was placed अस्ताचल (mountain

of the Setting Sun). And in the middle of that mountain it is said there is मेरु (mountain *Meru*). And it is added that when the night of the mortals ends, the Sun gives light to the land lying between मेरु and the उदयाचल and that again the Sun reappears on reaching the उदयाचल. It was on the top of the Meru that Vishnu in the *Vamanavatara* (वामनावतार) is said to have placed his second foot-step.

[*Note.* It is said in the *Vamanavatara* (वामनावतार) legend that *Vamana* (वामन) asked from (बलि) Bali, a little bit of land, three steps only, measured by his feet.

तस्मात्कर्त्तो महीमीषद्गृणेऽहं वरदर्षभात् ।
पदानि त्रीणि दैत्येन्द्र संमितानि पदा मम ॥

Then Bali (बलि):

इत्युक्तस्स हसन्नाह वाञ्छितः प्रतिगृह्णताम् ।
पवं सत्यान्न बलितौ वामनाय ददौ मुदा ॥

Then *Vamana* (वामन) increased his Form wonderfully and placing his first foot on सौमनस् शृंग of उदयाचल,

तत्र पूर्वपदं कृत्वा पुरा विष्णु लिखिक्रमः ।
द्वितीयं शिखे भेरोश्च चकार पुरुषोत्तमः ॥

Placed his second foot on the top of the Meru mountain. And then *Vamana* in the form of Vishnu asked for space to put his third foot saying:-

पदानि त्रीणि दत्तानि भूमेर्महं त्वयाऽसुर ।
द्वाभ्यांक्रान्ता मही सर्वा तृतीय मुपकल्पय ॥

विप्रलब्धो दशमीति त्वयाऽहं चाढयमानिना ।
तद्यलोकफलं भुज्ञन् निरयं करिचित्समाः ॥

“Demon, three steps of ground were gifted by you to me; with two steps, I have covered the entire earth. Find me the space for the third step. Promising to give, you, who imagined yourself to be too wealthy, have deceived me. Therefore enjoy for a few years the fruit of this fraud, namely Hell.”.

Then Bali said:-

यद्युत्तमश्लोक भवान्मयेरितं वचो व्यलीकं सुरवर्यं मन्यसे ।
करोम्यतं तत्त्वभवेत्प्रलभ्ननं पदं तृतोयं कुष्ठरीर्णि मे निजं ॥

“O you foremost of gods, O you of highest renown, if you consider the words I had spoken as deceitful, I will make them true; there shall be no fraud. Please place your third foot on my head”, saying

बिभेमि नाहं निरयाहुरत्ययात् । असाधुवादादृशमुद्दिजे यथा ॥

“I am not afraid so much of interminable Hell, as I shudder at the infamy of falsehood.”

Vishnu being pleased said:-

इन्द्रसेन महाराज याहि भो भद्रमस्तुते ।
सुतलं स्वर्गिभिः प्राथ्य शातिभिः परिवारितः ।
रक्षित्ये सर्वतोऽहं त्वां सदा मः द्रक्ष्यसे भवान् ॥

“O great King Bali, let there be no unwelfare unto you; surrounded by your relations, go to the *Sutala* region, prayed for by the denizens of heaven. I shall protect you from every thing. You shall be seeing me there for all time”.

नित्यं दृष्टासि मां तत्र गदोपाणि मरवस्थितम् ॥

"You shall see Me there for all time, standing mace in hand".

[*Note.* The island of Bali which is close to the east of Java is one of the islands of what is supposed to be *Sutala* (सुतल). There the religion followed even now is pure Hinduism of the Vaishnava type.]

As regards the *North* its extent is said to be as far as the *Uttara Kuru*; and then it is said there is Somagiri, where it is said, that the Sun does not rise, but that the mountain there is self luminous and that, there live the gods Brahma, Vishnu and Shiva; and that that place is unapproachable. It is stated that this place must be directly underneath the North Pole Star (*ध्रुवस्थान*) and that there must be continuous day for six months and continuous night for an equal period.

From the description of the *Southern* direction, it appears that the author first took up the Deccan India (proper) and that then he turned towards *Sunda islands* and the group of islands on that side. In that description the present New Guinea Island appears to have been described there as अंगारका (Angaraka) demoness' island, and that she, it is said, was Ravana's maid servant and was in the habit of catching birds flying in the sky by their shadows. It must accordingly be a Magnetic island: and the people of that island must be in the habit of catching passing ships and plundering them and then eating up the

inmates. (Cannibalism is still prevailing there). On going further to the South, it is said that there come several mountains (probably mountainous islands). And that on one of the peaks of a mountain there is the hermitage of Sage Agastya, where, it is said, there is a luminous palace of *Agastya Muni*; and that there the high roads are as wide as those in *Bhogavati*, city of Indra: and that there lives the great *Naga*, *Vasuki*. Even beyond it, it is said, there are other mountains and islands where Gandharvas live. Then there is unapproachable country where the earth ends. It is said that meritorious men live there, & that no body can go there. And then comes the dark *Pitru Loka* (पितॄलोक) which is said to be the capital of Yamaraja (यमराज). This description appears to be imaginary, just as in the North is said to be the abode of the three gods *Brahma*, *Vishnu* and *Shiva*.

[Note 1. On the other hand, Louis Jacolliot in his works on "India and its old traditions, philosophy and religion," affirms that "all these islands once formed two immense Countries, inhabited by yellow men and black men, always at war; and that the gods, wearied with their quarrels, having charged Ocean to pacify them, the latter swallowed up the two Continents, and since it had been impossible to make him give up his Captives. Alone, the mountain-peaks and high plateaux escaped the flood. Madam Blavatsky observes in her "Isis Unveiled", Vol. I, p. 595, "This last tradition, translated by Louis Jacolliot from the Sanskrit manuscripts, corroborates the one we have given from the 'Records of the Secret Doctrine'.

The war mentioned between the yellow and the black men, relates to a struggle between the ‘Sons of God’ and ‘Sons of giants’, or the inhabitants and magicians of the Atlantis.”

Note. 2. It is curious that though during the period of Rama’s वनवास the whole of the (*Dandakaranya*) दण्डकारण्य & adjoining country was inhabited by innumerable *Rishis* (Sages) who were practising austerities and performing sacrifices and that in the Janasthana (जनस्थान) there was a settlement of Ravana of Lanka (Australia) and his demons, and that in the Deccan there was the most powerful empire of *Vali* and *Sugriva*, still there appears in the description of places, the names of kingdoms which flourished within historic times. A natural inference therefore arises that the *Ramayana* now extant must have been composed in recent times, or that this description was (प्रक्षिप्त) interpolated at a later period.]



SECTION (2).

Search in the South.

The caves and dense forests of Vindhya in the South were searched very closely, but no trace of Sita could be found, (*vide Sargas 48 & 49*).

Then in course of a further search, Tara (तार), Angada (अंगद) and Hanuman (हनुमान) with their followers,

सर्गः ५० ।

आसेदुस्तस्य शैलस्य कोटि दक्षिणपश्चिमाम् ।
तेषां तत्रैष वसतां स कालो व्यत्यर्थत ॥३॥

(They) approached the South-Western edge of that mountain. By that time the period assigned to them by Sugriva expired.

गिरिजालावृतान्देशा न्मांगित्वा दक्षिणां दिशम् ।
विचिन्त्यत स्ततस्तत्र ददृशु र्भिरुतं विलम् ॥७॥

While searching in the Southern direction the countries covered by moutains and forests, they saw an extensive cave, there.

[Note. They appear to have arrived at the *Palghat Gap* between *Dodabetta Peak* of the *Nilgiri mountain* and the *Anaimalai Peak* of the *Cardamum Hills* near *Travancore*. Beyond that Gap, (which is described in the Ramayana as the *Rikshabila*, ऋक्षबिल) to the west of it, on the Sea Coast, is the most beautiful country-side of *Kanara*, *Mangalore*, *Calicut*, *Mahe* and *Travancore*. And it appears that it was this coast-line which has been described in the Ramayana as *Maya's country* subsequently made over by Indra to nymph *Hema* हेमा, from whose name probably, the place is now known as *Mahe* माहे by the process of reversing the syllables. हेमा inverted becomes माहे, just as मरा-मरा becomes राम-राम.]

दुर्गमृक्षबिले नाम दानवेनाभिरक्षितम् ।
क्षुत्पिपासा परीताश्च आन्ताश्च सलिलार्थिनः ॥
अवकीर्णं लतावृक्षै र्ददृशुस्ते महाबिलम् ॥८॥

It was a terrible cave protected by a *Danava* (दानव), called the *Rikshabila*: it was full of creepers and trees. Such a cave they, who were exhausted and thirsty and hungry and desirous of having water, saw.

तत्र कोश्चाश्च हंसाश्च सारसाश्चापि निष्कमन् ।
जलाद्वारशक्वाकाश्च रकाङ्गाः पश्चरेणुमिः ॥१॥

At that time they saw, coming out there, *Krounchas* (क्रौञ्चाः) *Hansas* (हंसाः), *Sarasas* (सारसाः) and *Chakravakas* (चक्रवाकाः), wet with water and with bodies red with the pollen of lotuses,

ततस्तद्विलमासाद्य सुगन्धिं दुरतिकमम् ।
निस्मयव्यग्रमनसो बभूवु वर्णरंर्घभाः ॥२०॥

Then sitting in that cave which it was difficult to cross but which was full of fragrance, the best of the *Vanaras* became partly wondering in mind and partly dejected.

संजातपरिशङ्कास्ते तद्विलं प्लवगोत्तमाः ।
अभ्यपद्यन्ते संहृष्टे स्तेजोवन्तो महाबलाः ॥२१॥

They in whose mind doubt had arisen stepped inside further with pleasure.

नाना सत्त्वसमाकीर्ण दैत्येन्द्र निलयोपमम् ।
दुर्दशमिथ घोरं च दुर्विगाहं च सर्वेशः ॥२२॥

That cave was full of various kinds of animals and was like a hiding place of the Demon-King, terrible and difficult to enter on all sides. then they thought

नूनं सलिलवानत्र कूपो वा यदि वा हृष्टः ।
तथा चेमे बिलद्वारे स्त्रियांस्त्रियां पादपाः ॥१६॥

"Indeed there must be a well or a lake full of water here, because these wet trees are standing at the door of this cave".

इत्युक्तवा तद्विलं सर्वे विविशुस्तिमिरावृतम् ॥१७॥

So saying they all entered that dark cave.

ते प्रविष्टास्तु वेगेन तद्विलं कपिकुञ्जराः ।
प्रकाशं चाभिरामं च ददशुदेशमुक्तमम् ॥२०॥

Those best of the monkeys entered that cave quickly, when they saw an excellent, charming and bright open country.

ततस्त देशमागम्य सौम्यांचितिमिरंवनम् ।
ददशुः काञ्चनान्वृक्षान्दीपवैभानर प्रभान् ॥२४॥

Then having come to that country, they saw a charming and bright forest, and golden trees of the beauty of burning fire.

स्तवकै काञ्चनै श्रित्रै रक्तै किसलयै स्तथा ।
आपीडैश्च लतामिश्र हेमाभरण भूषितान् ॥२६॥
काञ्चनानि विमानानि राजतानि तथैव च ।
तपनीय गवाक्षाणि मुक्ता जालावृतानि च ॥३०॥
हेमराजत भौमानि वैदूर्यमणिमन्ति च ।
ददशुस्तत्रहयो गृहमुख्यानि सर्वशः ॥३१॥

Those trees were looking beautiful by encircling creepers (which looked like golden ornaments), by golden bunches and tender sprouts of variegated red colours, etc.—

Ongoing further, they saw all round golden and silver *Vimanas* (Aeroplanes) with air holes adorned with gold and rows of pearls and also gold, silver and diamond-floored big houses.

पुष्पितान्कलिनो वृक्षान्गवाल मणिसंनिभान् ॥३२॥

They also saw trees bearing flowers and fruits, resembling corals and diamonds.

काञ्चन भ्रमरांश्चैव मधुनि च समन्ततः ॥३२॥

And all round golden wasps and honey.

मणिकाञ्चन चित्राणि शयनान्यासनानि च ।
विविधानि विशालानि ददशुस्ते समन्ततः ॥३३॥

And also several large beds and seats set with variegated diamonds set in gold.

दिव्यानामभराणां च महार्द्दिणां च संचयान् ।
कम्बलानां च चित्राणामजिनानां च संचयान् ॥३५॥

And a number of collections of, celestial clothes of great value and of blankets and wonderful skins of animals.

There they saw an old female ascetic, luminous and wearing the skin of a black antelope.

Hanuman questioned her:-

पश्चल का त्वं भवनं विलं च रत्नानिचेमानि वदस्व कस्य ॥४०॥

“Please tell us who are you and whose are this cave and these diamonds” ?

सर्गः ५१ ।

तापसी हनुमन्तं प्रत्युवाच

The female ascetic replied to Hanuman:-

मयो नाम महातेजा मायार्थी वानरर्थभ ।
तेनेदं निर्मितं सर्वं मायया काञ्चनं घनम् ॥१०॥
पुरा दानवमुख्यानां विश्वकर्मा बभूवह ।
येनेदं काञ्चनं दिव्यं निर्मितं भवनोत्तमम् ॥११॥

This whole of the golden forest has been created by his art, by the very illustrious magician (artisan) *Maya* who was the *Vishvakarma* (artisan) of the demon chiefs.

He has also made this excellent house, golden and lustrous.

सतु वर्षसहस्राणि तपस्तेष्वा महद्वने ।
पितामहाद्वरं लेभे सर्वमोषनसं धनम् ॥

He having performed severe austerity for thousands of years had obtained from Brahma a boon in the form of ओषनसं धनं (knowledge of architecture of the demon-guru *Shukracharya*).

विधाय सर्वं बलवान्सर्वकामेभ्वर स्तदा ।
उवास सुखितः काळं कंचिदस्मन्महावने ॥१३॥

That powerful being, having done all that, lived in this big forest in ease for some time.

तमप्सरसि हेमायां सकृतं दानवपुण्गवम् ।
विक्रम्यैवाशनि गृह्ण जघानेशः पुरंदरः ॥१४॥

As he was found addicted to nymph Hema हेमा, Purandara पुरंदर (Indra) overpowered him and taking Ashani अशनि (a missile throwing rays of electricity) killed him.

इदं च बहाणा दत्तं हेमायै वनमुक्तमम् ।
शाश्वतः कामभोगश्च गृहं चेदं हिरण्मयम् ॥१५॥

Then Brahma gave to Hema हेमा this excellent forest, perpetual pleasure of the senses, and this golden house.

दुहिता मेरु सावर्णे रहं तस्याः स्वयंप्रभा ।
इदं रक्षामि भवनं हेमायाः वानरोत्तम ॥१६॥
मम प्रियसखी हेमा नृत्योत्तिविशारदा ।
तथा दक्षधरा चान्मि रक्षामि भवनं महद् ॥१७॥

I am daughter of Meru Savarni मेरु सावर्णी; I am guarding this house of Hema हेमा, who is my best friend and who is expert in dancing and music. She has given me a boon; so I am guarding this big house.

Then Swayamprabha स्वयंप्रभा questioned Hanuman हनुमान् the purpose of his journey.

Hanuman replied:- “We are on the search of of Sita, having been directed by Sugriva”.

सर्गः ५२ ।

अगस्त्यचरिता माशां दक्षिणां यमरक्षिताम् ।
सहैभि र्घानरेमुख्यै रङ्गप्रमुखै वंशम् ॥७॥
राष्ट्रं सहिताः सर्वे राक्षसं कामरूपिणम् ।
सीतया सह वैदेशा मार्गध्वमिति चोदिताः ॥८॥

We have been directed to search out *Ravana* (who is कामरूपी राक्षस) together with Sita (सीता) in the southern direction traversed by (Agastya) अगस्त्य and guarded by यम (Yama.)

विचित्य तु वनं सर्वे समग्रां दक्षिणां दिशम् ।
वयं बुभुक्षिताः सर्वे वृक्षमूलमुपाधिताः ॥१॥

Having searched the forest of the whole southern direction, we felt hungry; and so we took rest at the foot of these trees.

"Travelling like that, dejected in mind, we saw a cave बिल, where we entered under the expectation of rest & food. Fortunately you have given us both; please now tell us how we should return your obligation." She replied that no such formality was necessary and added that they should deem themselves fortunate if they could go back out of the बिल (cave) alive. And she undertook to get them back. Then she asked them to close their eyes. And

वानरास्तु महात्मानो हस्तरुद्धमुखास्तदा ।

The *Vanaras* covered their faces with their hands; and in a moment

निमेषान्तरमात्रेण बिलादुक्तारितास्तया ॥२९॥

Swayamprabha put them outside the cave. And, then she pacified them and said:-

एष बिन्ध्यो गिरिः श्रीभान्नानादुमलतायुतः ॥
एष प्रसवणः शैलः सागरोऽयं महोदधिः ॥३१॥

Here is the beautiful *Vindhya* (*विन्ध्यगिरि*) covered by various trees and creepers; this is *Prasravana* (*प्रस्रवणगिरि*) mountain: and this is महोदधिः सागरः (the great ocean).

[*Note.* It is said that *Swayamprabha* by her magic power, in a moment, put the monkeys outside the *Riksha Bila* ऋक्षबिल and Hema's beautiful country: and placed them some where near Rama's प्रस्रवणगिरि. It appears that the *Vanaras* went to the South (अगस्त्य चरितामाशां दक्षिणं यमरक्षिताम) through the Deccan plateau which is now occupied by Hyderabad, Madras and Mysore countries; then they entered the the *Palghat Gap* near Travancore, went to the Sea coast country of Calicut, Mahe, Karwar and Goa, where स्वयंप्रभा met them. And that from there स्वयंप्रभा instead of taking them back by the *Palghat Gap*, took them by the shorter Sea Coast route through *Konkan Patti* and soon left them to their surprise somewhere near पञ्चवटी and प्रस्रवणगिरि of Rama, i. e. विन्ध्यगिरि. This is described as स्वयंप्रभा's magic power.

This must be some-where near the South Eastern end of the Vindhya Mountains (proper) which include the Satpura and Ajanta lines,-(but not the सशाद्धि mountains which extend from North to South)- somewhere near Nimgiri निमगिरि mountain between Jagannathpuri to the North and Vizagapattam to the south. The recognised maps of India show महेन्द्रगिरि there; and near it we find the river *Sabari* (साबरी) which rises somewhere near this mountain and meets the Godavari to the South. The *Pampa* lake

and *Rishyamuka* mountain are said to be close to *Sabari* शबरी: so they too must be there (to the north of the mouth of the Godavari river). This place is exactly south of Ayodhya. That was the real and safest way of the पाताल तल वासिनः (Ravana and his demons) to visit, through सुन्दर Islands, the Northern Hemisphere and establish a राक्षस colony in *Janasthana* (जनस्थान) and trouble the sages living there and in the *Dandakaranya*, to the north of which there was the most powerful kingdom of *Ayodhya*, and to the South of which was the powerful Empire of *Sugriva*.]

स्वस्ति बोऽस्तु गमिष्यामि भवनं वानरर्षभाः ।
इत्युक्तवा तद्विलं श्रीमत्रविवेष स्वधंप्रभा ॥३२॥

“May it be well with you: I will now go back to my house, O Best of Monkeys”. So saying स्वधंप्रभा entered back into that prosperous cave.

सर्गः ५३ ।

ततस्ते ददृशु घोरं सागरं वरुणालयम् ।
अपारमभिर्गजन्तं घोरैरुम्भिरावृतम् ॥१॥

Then they saw that terrible ocean, endless, roaring, and covered with terrible waves.

[*Note.* This must be the Bay of Bengal and down below, the Vast Indian Ocean]

Then they thought of प्रायोपवेशनं (fasting unto death)

विन्ध्यस्य तु गिरेः पादे संपुणितपादपे ।
उपविश्य महात्मान भिन्नामापेदिरे तदा ॥३॥

They sat at the foot of the *Vindhya*giri and were absorbed in anxiety. And they at last said:-

इहैव सीतामन्विष्य प्रवृत्तिमुपलभ्य वा ।
नोचेद्गं च्छाम तं धोरं गमिष्यामो यमक्षयम् ॥२४॥

If here and here, after having searched for Sita or having obtained her tidings, we do not go back to that धोर Warrior Sugriva, we shall go to destruction by death.

Then Tara (तार) suggested to go back to the विल where they thought they would be safe from Sugriva and Rama & Indra also.

सर्गः ५४ ।

Hanuman advised *Angada* to go back to Sugriva without fear.

सर्गः ५५ ।

But Angada said:- “I would not rely on Sugriva. He would take my life”.

अहं वः प्रतिजानामि न गमिष्याम्यहं पुरीम् ।
इहैव प्रायमासिष्ये श्रेयो मरणमेव मे ॥१२॥

“I swear in your presence that I will not go back to the city. I will here fast unto death: it is better for me to die.”

तद्वाक्यं वालिपुत्रस्य विहाय प्लवगर्जभाः ।
उपस्पृश्योदकं सर्वे ग्राङ्मुकाः समुपाविशन् ॥१९॥

All the monkeys having known that desire of

Angada sat facing the east, after having touched (sworn by) water.

दक्षिणाग्रेषु दर्भेषु उदक्तीरं समाश्रिताः ।
मुमूर्षवो हस्तिष्ठा पतत्क्षमभिति स्म ह ॥२०॥

Those best monkeys being desirous of ending their lives, having sat on the northern shore of the sea, on seats of दर्भ grass whose (अग्र) top parts were kept towards the south, resolved to die.

सर्गः ५६ ।

उपविष्टास्तु ते सर्वे यस्मिन्नायं गिरिस्थले ।
हरयो गृध्राजश्च तं देशमुपचक्रमे ॥१॥
संपाति नाम नाम्नातु चिरजीवी त्रिहंगमः ।
भ्राता जटायुषः श्रीमान् विख्यातब्रह्मपौरुषः ॥२॥
कंद्रादभिनिष्कम्य से विन्ध्यस्य महागिरः ।
उपविष्टान्हरीन्दष्टवा हृष्टात्मा गिरमब्रवोत् ॥३॥

At that mountain place where all these monkeys sat for प्रायोपवेशनं, a (गृध्राज) king of vultures came up. He was by name *Sampati*: he was a long-lived bird, brother of (जटायु) *Jatayu* of renowned valour and strength. He came out of a cave of the great Vindhya mountain and being pleased at the sight of those monkeys, spoke these words.

Sampati thought he had got a good food in the monkeys. So Angada said to Hanuman how every one in this world including Jatayu (जटायु) had been ready to help Rama against Ravana, by giving up his life, while this old vulture was thinking of taking their lives and eating them up.

Hearing the death of his brother *Jatayu* (जटायु), Sampati (संपाति) was overpowered with grief and questioned Angada (अंगद) how Jatayu sided with Rama and met with his death.

[Note. Cf. सर्गः ६० । श्लो ४ अने ७ ।

अम्य विन्ध्यस्य शिखरे पतितोऽस्मि पुरा वने ।
सूर्यताप परीताङ्गो निर्दृष्टः सूर्यरक्षिमभिः ॥८॥

I have fallen formerly on the top of this Vindhya mountain in a forest. My limbs have been burnt by the Sun-rays. So I am of afflicted limbs.

Then looking round and regaining senses,

दक्षिणोदधेस्तरैर् विन्ध्योऽयमिति निश्चतः ॥७॥

I found without doubt that this is Vindhya situated on the shore of the Southern Ocean, i. e. the Bay of Bengal and down below, the west Indian Ocean. It could not be a peak near Cape Comorin, which is the Southern extremity of सद्याद्रि mountain, not of the Vindhya mountain. सद्या should not be confounded with विन्ध्य. विन्ध्य extends from West to East: while सद्या from North to South.

सर्गः ५७ ।

Angada narrated that event.

सर्गः ५८ ।

Sampati narrated how (जटायु) fell in Janasthana and how he fell on a peak of the Vindhya mountain.

[Note. Cf. सर्ग ६१। श्लो. १४-१६।

जटायु मामनापृच्छय निपपात महीं ततः ।
 तं दृष्टवा वृण्माकाशादात्मानं मुक्तवानहं ॥१४॥
 पक्षाभ्यां च मया गुप्तो जटायुर्तं प्रदहत ।
 प्रमाशतत्र निर्देशः पतन्वायुपथादहम् ॥१५॥
 आशङ्के तं निपतितं जनस्थाने जटायुषम् ।
 अहं तु पतितो विन्द्ये दग्धपक्षो जडीकृतः ॥१६॥

Jatayu fell on the earth. Seeing that, I also fell down from the sky. Jatayu did not get burnt as he was protected by my wings. But I was burnt by mistake and fell down from the sky-route. I suspect Jatayu to have fallen in the Janasthana (जनस्थान): and I fell on Vindhya mountain with burnt wings and stupefied.]

Angada then asked Sampati:-

जटायुषो यदि भ्राता श्रुतं ते गदितं मया ।
 आख्याहि यदि जानासि निलयं तस्य रक्षसः ॥९॥

I have heard what you have said. If you are brother of Jatayu, then tell us the residence of that demon if you know it.

Sampati replied:-

जानामि वारुणं लोका न्विष्णो त्रिविक्रमानपि ।
 देवासुर विमर्दाश्च हामृतस्य विमन्थनम् ॥१३॥

I know Varuna (वारुण) Loke (लोक), Vishnu's (विष्णोः) Trivikrama Loke त्रिविक्रमलोक, Devas' and Asuras' (देव असुर) Wars and the churning of the nectar.

तदणी रूपसंपदा सर्वाभरणभूषिता ।
द्वियमाणा मया प्रधा रावणेन दुरात्मना ॥१५॥

I have seen the youthful woman, beautiful in form, adorned in all the ornaments, being carried away by Ravana.

क्रोशान्ती रामरामेति लक्ष्मणेति च भासिनी ।
भूषणान्यपविध्यन्तो गात्राणि च विघृन्वती ॥१६॥

She was crying “Rama, Rama & Lakshmana,” tearing off her ornaments, and trying to extricate her limbs from his grasp.

भूयतां मे कथयतो निलयं तस्य रक्षसः ॥१८॥

You please hear me who am telling you the abode of that Rakshasa.

पुत्रो विश्रवसः साक्षाभ्द्राता वैश्रवणस्य च ।
अध्यास्ते नगरे लङ्का रावणो नाम राक्षसः ॥१९॥

He is the son of Vishravas (विश्रवस्) and brother of Vaishravana (वैश्रवण=कुबेर); he lives in Lanka (लङ्का). His name is Demon Ravana (रावण.)

इतो द्वीपे समुद्रस्य संपूर्णे शतयोजने ।
तस्मिलङ्कापुरी रम्या निर्मिता विश्वकर्मणा ॥२०॥

At full one hundred Yojanas from here in an island of the Sea, there is the charming Lanka (लङ्का) city built by Vishvakarma.

तस्यां वसति वैदेही दीना कौशेयवासिनी ।
रावणान्तःपुरे रुद्रा राक्षसीभिः सुरक्षिता ॥२२॥

There Vaidehi lives, meek, wearing silk garments. She is a captive in Ravana's (अन्तःपुर) harem; and she is well guarded by demonesses.

जनकस्यात्मजां रावस्तत्र दृश्यथ मैथिलीम् ।
ज्ञानेन खलु पश्यामि दृष्ट्वा प्रत्यागमिष्यथ ॥२३॥

I can see by my ज्ञान चक्षु (eyes of knowledge) that you will meet Maithili daughter of King Janaka there; and after meeting her you will return here.

इहस्थोऽहं प्रपश्यामि रावणं जानकीं तथा ।
अस्माकमपि सौपर्ण दिव्यं चक्षुर्बलं तथा ॥

Standing here, I can see Ravana (रावण) and Janaki. We and Garuda have got celestial vision.

उपायो दृश्यतां कश्चिलुडघने लवणाम्भसः ।
अधिगम्यतु वैदेहीं समृद्धार्था गमिष्यथ ॥३१॥

Find out a way to cross the ocean: and having obtained Vaidehi, you will return with your object achieved.

सर्गः ५९

Sampati on being questioned further as to whether any body else had seen her being carried away, said:-

“My son Suparshva (सुपार्श्व) supports me by food in time.

He told me:-

अहं तात यशोकालमामिषार्थी खमाप्लुतः ।
महेन्द्रस्य गिरेद्वार मावृत्य च समाप्तिः ॥१२॥

'O Father, I was flying in the sky for flesh at the proper time and was stopping, standing at the entrance of Mahendra Giri'.

तत्र कञ्चिन्मया दृष्टः सूर्योदियसमग्रभासम् ।
स्त्रियमादाय गच्छन्वै भिक्षाङ्गनव्योपमः ॥१४॥

There I saw someone of the similarity of Collyrium (extremely dark) going, carrying with him a woman as bright as the light of the rising Sun.

सोऽहमभ्यवहारार्थीं तौ दृष्ट्वा कृतनिश्चयः ।
तेन साम्ना विनीतेन पश्यानमनुयाचितः ॥१५॥

Having seen them I who was desirous of getting food, resolved (to attack them), but I was requested by him by soft words to let them go.

नहि सामोपपश्चानां प्रहर्ता विद्यते मुखि ।
नीचेष्वपि जनः कञ्चित्किमङ्ग बत मद्रिघः ॥१६॥

On this earth there is no one however mean, who takes the life of the other who approaches with soft words. What to say of people like me.

स च मे रावणो राजा रक्षसां प्रभिवेदितः ।
पश्यन्दाहारथे भर्त्यां रामस्य जनकात्मजाम् ॥१७॥

I was informed (by the sages) that he was Ravana, King of the demons and that the woman seen by me was Rama's wife and Janaka's daughter.

अष्टाभरणकौशेयां शोकवेगपराजिताम् ।
रामलक्ष्मणयोर्नाम क्रोशन्तीं मुक्तपूर्वजाम् ॥२०॥

Her ornaments and garments had been disordered as she was helpless by sorrow: and she was crying hoarsely the names of Rama and Lakshmana.'

Suparshva said so to me. I will render all possible service which unfortunately will be by lips only.

It is true (*दशग्रीष्म*) Dashagriva is endowed with lustre and strength: but

भवतां तु समर्थनां न किञ्चिदपि दुष्करम् ॥२७॥
तदलं कालसङ्गेन कियतां बुद्धिनिश्चयः ।
नहि कर्मसु सज्जन्ते बुद्धिमन्तो भवद्विधाः ॥२८॥

Nothing is impossible for you who are Powerful. So enough of waste of time now. Make up your mind. Intelligent people like you do not linger on in the performance of their duty."

निशाकर (Nishakara) who was residing at the foot of this peak, had asked Sampati (*संपाति*) to show the way to Lanka to the **रामदूतान्** (the messengers of Rama); and said that "then you will regain your wings".

पञ्चन्ति ब्रेषितास्तत्र रामदूताः प्लवंगमाः ।
आख्येयो रामर्माहषी त्वया तेभ्यो विहंगम ॥११॥
देशकालौ प्रतीक्षस्व पक्षौ त्वं प्रतिपत्स्यसे ॥१२॥

"The messengers of Rama, the Fliers, being sent by you will go there. O Bird, You should say that Sita is there: and then wait watching time and place: and you will regain your wings."

सर्ग ६३

इत्युक्तवा तान्हरीन्सर्वा न्संपातिः पतगोत्तमः ।
उत्पपात गिरेः शृङ्खा जिह्वासुः खगमो गतिम् ॥१३॥

Having said so to all the monkeys, that best Bird Sampati flew from the peak of the mountain, desirous of knowing whether he had regained his original power of flying.

तस्य तद्वनं भ्रुत्वा प्रतिसंहृष्टमानसाः ।
बभूवु हरिशार्दूला विक्रमाम्युदयोन्मुखाः ॥१४॥

Having heard these words of his, the best of the Monkeys became pleased and ready to perform the exploit.

अथ पवन समान विक्रमाः प्लवगवराः प्रतिलघ्व पौरुषाः ।
अभिजिदभिमुखां दिशं यर्युजनकसुतापरिमार्गणोन्मुखाः ॥१५

Now these best प्लवगाः (jumpers), bravē like the Wind, having regained their manliness, went in the direction अभिजिदभिमुखां दिशं (Opposite to the *Abhijit* Constellation), desirous of searching out Sita.

[Note. 1. “अभिजिदभिमुखां दिशं” means the direction opposite the अभिजित् constellation. That direction is not due South, but is inclined at an angle of about 15 to 20 degrees towards the East. And this direction from near Vizagapattam (near which there is the mountain Mahendragiri) will pass exactly over Andaman & Nicobar Islands, Malacca Strait, and Sumatra and Java islands and lead to Australia, where, presumably was Ravana's *Lanka*.

Note 2. The time when हनुमान् flew to Lanka has been thus stated by महर्षि अग्निवेश of Benares in his रामायण समयादर्शः—

ऋक्षेशो नलनीलमारुति मुखा स्तैरन्वितश्चाङ्गदं ।
कृत्वेश दशकोटि वानर चमूर्याद्यां इशि प्रेरिताः॥
सीतालोकन तत्परः सुनिषुणर्मातावधि र्लङ्घितः ।
प्राप्तास्ते हरयो महेन्द्रमचलं तीरेम्बुराशेस्ततः ॥४९॥

Then Sugriva sent Angada, having made him lord of the Army of 10 Cores, with नल, नोल & मारुति as Commanders, to the South in search of Sita. But in doing so they passed the limit of one month and then they reached *Mahendragiri* on the Sea-shore.

(*Note.* This Sea-shore must be near Vizagapattom, not near Cape Comorin as already shown.)

त्यक्तुं जीवित मात्मनः कुशशब्दे प्रायोपवेशं स्थिता ।
संपाति बिंहगोत्तम स्वधिगत स्त्रैव तैर्वानरै ।
लंकेशोपवने तदा निवसती सीता हरीणाभ्युरो ।
मासे तेन निवेदिता च दशमे मार्गे दशम्यां तिथौ ॥५०॥

While they were sitting there to end their lives by प्रायोपवेशं, संपाति (the excellent bird) met them there and in the tenth month (of सीता हरण) i. e. on the 10th. date of the month of मार्गशीर्ष he disclosed to them that Sita was kept confined in the Garden of the Lord of Lanka (रावण).

सन्ध्यायां हरिवासरे हस्तिसुतो हत्वान्तरायान्पथि ।
पायोधेःशत योजनान्तरपयो हाल्लंभय लङ्कां गतः ॥
कृत्वासूक्ष्म महाप्यरूपम सुरैरालोक्य रात्रौपुरौ ।
प्राप्तात्ये प्रइरे ददर्श हनुमान् तस्मिन्वने जानकीम्॥५१॥

On the evening of Margashirsha Shukla 11th. हनुमान् reached लङ्का having overcome all obstacles; and he having assumed a very small form, searched for Sita all night in the city of लङ्का and at last met Sita in the last प्रहर of that night.]



SECTION (3)

The direction opposite the Abhijit Constellation, and the Sunda & Australia & other adjoining Islands.

(a) अभिजितमिमुखीं दिशं (The direction opposite the *Abhijit* constellation):-

From the description of the अक्ष बिल given in Valmiki's Ramayana and shown in some detail in the foregoing section, it appears that it was a narrow passage between two mountains situated in the south Western direction of the South-Western (सद्याच्छ्री) extension down below the Vindhya mountains. This was most probably the "Palghat Gap" which is situated between the Nilgiri mountain to the North and the Anaimalai Hills & the Cardamon Hills to the south, and passing through which, when we go to the West, we reach the most beautiful Western Coast-line country close to Mysore & Coorg and going northward we reach the districts of Kanara & Goa, and going Southward we reach Travancore. It is significant that at present there is the French port of माहे there. And it is for consider-

ation if माहे inverted was not the देमा *Apsara* to whom the beautiful country, where *Maya Danava* had used all his skill of art, was made over by Brahma. If so, there could be no doubt that this was the place where स्वयंप्रभा met हनुमान & अङ्गद & their soldiers; & this inference is further confirmed by the legend that स्वयंप्रभा asked the visitors to shut their eyes & that as soon as they did so, they were at once relegated to the प्रसवण गिरि of the विन्ध्य mountain, where Rama & Sugriva were residing. Does this not mean that they were taken further north by the Konkan Coast-line and brought back to Nasik (or पञ्चवटी) the प्रसवण peak of the Vindya mountain ? If that was so, naturally they would have been surprised to find themselves back to or so near the place from where they had started in search to the south by the mainland of the southern plateau of the Deccan. And so the poet has figurately described this sensational incident as the magic of स्वयंप्रभा. The महोदधि-सागर close to the south of the mountain could not have been Cape Comorin, but one close to the South Eastern extremity of the विन्ध्य, सातपुडा and अजंटा mountains collectively called the विन्ध्यगिरि, somewhere near the निमगिरि mountain, the position of which is exactly to the south of Ayodhya, where the present महेन्द्रगिरि and the river *Sabari* are, the river *Sabari* meeting the गोदावरि river between Bhadraskalam and Rajamahenndry near port *Vizagapatam*.

It was somewhere here that गृध्र संपाति met अङ्गद & हनुमान & his soldiers, when the latter had been contemplating प्रायोपवेशनम् (fast unto death) on the sea.

coast, sitting on a hill. It was संपाति who practically told them that their search in the due south of India & near the ऋक्ष विल (western coast line of India) was altogether mistaken, & that the real direction where रावण was residing was अभिजिदभिमुखां दिशं (the direction that was inclined at an angle of about 15° or 20° east of due south from the place where they were talking.)

It is said that हनुमान् accordingly ascended the महेन्द्रगिरि and jumped off by the air-route. This mountain must be no other than the one bearing that name which is situated between the rivers महा नदी & गोदावरि in the गंजाम district, which is about 100 miles to the north of Vizagapatam & about the same distance to the south of Jagannathpuri & which is on the sea-coast of the Bay of Bengal. It is 4920 ft. above the sea-level. Hanuman flew from that place in the direction opposite the अभिजित् constellation, i. e. at an angle of about 20° east of due south.

I have said that that direction is inclined at an angle of about 20° east of due south. My reasons for this opinion are:-

In the Hindu *Jyotisha Siddhanta Granthas* the constellation of अश्विनी is taken as the first constellation of the Zodiac. This means that अश्विनी's position in the sky is just close to the north of the Celestial Equator that is the point where the first sign (*राशि*) मेष begins. Each *राशि* comprises $2\frac{1}{2}$ constellations. The first six *राशिः* are above (i. e. to the north of) this Celestial Equator; and the other six *राशिः* are below

(i. e. to the south of it). The point where धनराशि ends and मकरराशि begins is considered to be the remotest southern point. (In other words that is *due south*). This point is in constellation उत्तराषाढा & it begins immediately after one-fourth portion of उत्तराषाढा ends. The remaining three-fourth portion of उत्तराषाढा is not due south, but is inclined a little to the north towards the East. The next constellation is अभिजित and its position is between उत्तराषाढा and श्वर्ण (it being the 22nd constellation according to सिद्धान्त प्रथ्यः). Generally it is omitted in the calculations, as its position in the sky is about 61° north of the equatorial line. It is star "Vega" in the constellation "Lyra" (*vide* map No V.). But if a straight line is drawn connecting the North Pole with it & that straight line is produced towards the Ecliptic, then that line falls between उत्तराषाढा and श्वर्ण. This straight line makes an angle of about 20° towards the East from due south (*vide* map No. V). This straight line in the sky points to the Southern constellation "Corona Australia," which falls in the latitude of Australia. The map No. V. points out this very clearly. (This map is to be held over the head of the observer who has to face to the South).

Due to the "Precession of the Equinoxes" the point, where the celestial equator of the Earth cuts the Ecliptic, recedes by about 50 seconds every year. This means that at the end of every 25000 years nearly, that point returns to the same position. [The धूष (North Pole) point is therefore not steady. It too goes on changing in a circle. That circle is

shown in Map No. V. The next ध्रुव points are likely to fall some where near the constallations of हूँस and अभिजित in due course of time.] The seasons also go on making continuous changes, due to this; though this is imperceptible from year to year. According to ग्रहलाघवी पञ्चाङ्ग, the winter-solstice (which is confounded with मकर संक्रान्ति) falls on or about 14th January; while truly, according to English Almanacs, it falls on 21st or 22nd December at present. It will be thus seen that this point has receded about 23° during the last 1600 or 1700 years. This will mean that the “अभिजिदभिमुखा दिक्” at present makes twice as large an angle to the east from due south, as it made according to the principle adopted in the ग्रहलाघवी पञ्चाङ्ग, which was recognised in the then prevailing ज्योतिष सिद्धान्त प्रन्थाः. It is therefore also clear that the author of वाल्मीकी रामायण has adopted that principle, disregarding the receding motion of the equinoxes & the solstices.

संपाति accordingly is said to have advised हनुमान् & others to go into the direction, not due south, but inclined from it towards the east at an angle of about 20° . This line exactly takes us to *Australia*, via the *Andaman-Nicobar* and *Sunda* Islands. And **संपाति** meant to say that सीता had been confined in रावण's लङ्का in *Australia*.

Some learned men believe that the Cardamon Hills are the मलयगिरि and that the महेन्द्रगिरि referred to in the रामायण was a peak of that mountain. But as already shown by me, that spot was the country

of *Hema*; which was reached through the श्रुत्सविल. स्वयंप्रभा has clearly said that that country belonged to *Hema Apsara*, not to Ravana & that the search party had missed their way; & advising them to go back, placed them back near their प्रखण्डगिरि, (from where they had started on a search in the Deccan plateau) and showed them the great southern ocean which could not have been near cape Comorin but near *Vizagapatam* in the Bay of Bengal, which is the south coast of the sea from *Ayodhya*. संपाति met them there i. e. on a peak of the विन्ध्यगिरि proper as said by संपाति:-

आशङ्के तं निपतितं, जनस्थाने जटायुषं ।
अहं तु पतितो विन्ध्ये, दग्धपक्षो जडीकृतः ॥
अस्य विन्ध्यस्य शिखरे पतितोऽस्मि पुरा धने ।
सर्यताप परोताङ्गो निर्दग्धः सूर्यरदिमभिः ॥

not on a peak of the extreme South-Western edge of the सह्याद्रि mountain near Cape Comorin. And according to संपाति's advice, Hanuman becomes ready to jump over the sea of 100 योजन's (about 800 to 1000 miles) towards *Sunda Islands*. Moreover towards due South or the South-Western side of India, there is no island or continent like the one where the Ravana's magnanimous Lanka was said to be. Hence it appears improbable that Hanuman jumped to the south from somewhere near Cape Comorin.

Again to the south & round about that country there was the powerful empire of such brave kings like वालि & सुप्रीष्ठ. Had Sita been confined in the present *Ceylon*, which is so close the Deccan, or in an island

to its further South, these powerful monarchs could not have been unaware of it. And the fact that सुग्रीव sends out emissaries round the whole world in all the four directions also proves that the *Lanka* of Ravana was not in the Northern Hemisphere, but was in the पाताळ (Netherlands) in the Southern Hemisphere. And such a vast Island-continent cannot be found on that side, except Australia, which was surrounded by impregnable ocean and was most difficult to be known or approached by persons living in the Northern Hemisphere.

There thus seems to be ample materials for drawing the conclusion that Hanuman jumped from the *Mahendragiri* near *Vizagapatam*, in the direction of the *Sunda Islands*, via *Andaman-Nicobar Islands*, & finally reached the Lanka of Australia.

महेन्द्रगिरि is shown at the following three places in some maps:-

- (1) Near Jgannath Puri & Viagapatam.
- (2) Near Madras.
- (3) Near Nilgiri.

To the South of the Godavri River, there was the most powerful kingdom of Sugriva. Rama had been residing at *Panchvati* near *Nasik* after having crossed the several hills & forests of *Dandakaranya*. *Janasthana* to the East-South-East of the Dandakaranya was a powerful settlement of Ravana. The river *Sabari* is to the north of the Godavari & meets it. शबरी (the devotee of राम) must be residing there.

रंपासर and श्रुत्यमूक mountain must also be somewhere near that place. It was at the श्रुत्यमूक mountain that सुप्रीति was residing to avoid being molested at the hands of his brother वालि, as due to मतहङ्गशि's curse वालि could not tread within its limits for fear of losing his head. Some place श्रुत्यमूक mountain in the Mysore State; but it ought to be a place at a respectable distance from वालि's prowess, and so beyond the vast गोदावरि river to the North. Moreover it seems improbable that रावण while carrying away सीता would pass through the kingdom of वालि, when there was another easier passage which passed through or close to his own settlement in जनस्थान & by which he could run away unopposed. In none of the *modern* Geographies do we find महेन्द्रगिरि placed near Madras or near Travancore or Nilgiri. In Kalidas' Raghuvansha, Sarga 4th, Raghu's conquest of all the directions is described. There also we come across only one महेन्द्रगिरि and it is said to have been situated in कलिङ्गदेश near Jagannathpuri. In the conquest of the Kingdoms in the east, in shloka 35 the kings of ब्रह्मदेश and in shloka 36 the kings of बंग are said to have been first subdued. Then in shloka 38 the river कपिशा is crossed and Raghu is said to have marched towards कलिङ्गदेश where mountain महेन्द्र is said to have been situated; and the land of महेन्द्र, it is said, was also subdued (*vide* shloka 43). Then Raghu is said to have marched along the sea-Coasts etc. in the Deccan (proper) where no महेन्द्रगिरि appears. (*vide* shlokas 44 to 59). The only conclusion therefore is that it was the same mountain that has been shown in Modern Geographies as that near Vizagapatam & Jagannathpuri.

The only doubt that arises in so locating महेन्द्रगिरि is, if that was so, (1) why has the poet in सर्ग 41 of किल्किधाकाण्ड shown the location of महेन्द्रगिरि as somewhere near or at the place where the present Lanka (Ceylon) stands, and (2) why is the description of the march of Sugriva's army in Chapter 4 of the युद्धकाण्ड silent as to how it reached the Malay Peninsula from *Mahendragiri* near Vizagapatam, before taking advantage of the existing bridge-like passage *via* Sumatra, Java, Bali and other islands, to reach Australia, by filling in, the gaps between those islands. It is said that in India, going south after leaving Godavari, you come to आन्ध्र, पुण्ड्र, बोल, पाण्डय, केरल countries & अयोमुख पर्वत (which most probatly was the Doddabeta peak of Nilgiri mountain, near श्रृङ्खल विल & which according to the geologists, is the oldest existing land) which has been described as:-

पर्वतोधातुमण्डतः । विच्चित्र शिखरः श्रीमांश्चित्र
पुष्पित काननः । सुचन्दन घनोदेशो ॥१४॥

It is stated that leaving this, after having bowed to *Agastya* on the bank of the river *Cauvery* and having crossed ताप्रपणि river & having left पाण्डयदेश, you will come to *Mahendragiri* on the coast of the salt sea, & that at that place formerly there was a deep and dangerous estuary full of spirals which appeared furious, & that the great sage अगस्त्य for the benefit of mankind filled it up by placing महेन्द्र mountain there; & that up to now one part of that mountain is under the ocean & that that best of the mountains is of gold & that near its foot there are

beautiful trees; & that even above, it is adorned by beautiful flower-bearing trees; & that in its forests, sages, yakshas, nymphs, & demigods (**सिद्धाः** and **चारणाः**) are enjoying themselves & that on festive days Indra always attends there. Leaving this mountain, beyond it on the opposite coast, there is an extensive island of 100 yojanas in extent which is self luminous; that is the abode of **राघव**. And it is suggested that the people going there should at the time of crossing this ocean, be on their guard as against **अंगारका** the demon maid-servant of **राघव**. Unless this description is considered to be a subsequent interpolation as appears probable from the mention of recent names of the countries in the South, it can be taken as the poet's inconsistent attempt to locate **महेन्द्रगिरि** at or near the place where the present Ceylon is, and **राघव**'s **लङ्का** near the Equator, where 77° E. Longitudinal line cuts it as suggested by Mr Saram Rangachariar. And the silence as to the way by which Sugriva's army reached the Malaya Peninsula may be due to the fact that most of that army poured down from Russia and China direct to the Malaya Peninsula, as also some of it went there from **महेन्द्रगिरि** in India possibly through Kalinga, Bengal and Burma by land.

But on carefully considering the description of the Air-route followed by **दशरथ** given in the first **खण्ड** of the **सुन्दर काण्ड**, we feel sure that that road could never have been either of the two roads, one going south east from Ceylon to Perth or Freemantle (3120 miles long) and the other going south west from Ceylon to Mauritius (2094 miles long) & then

going to Durban (1522 miles more). Nor could that road have been the one leading to *Laccadiv* or *Maldiv*, which are moreover *Coral Islands*, not tops of mountains sunk into the sea as *Andaman & Nicobar* are: vide Morrison's "Our World", pp. 185 & 188-189. Again Laccadiv & Maldiv are very near India; they are not 100 yojanas distant as Andaman & Nicobar are. And if Ravana's Lanka was situated at about the point where the 77° E. Longitudal line crosses the Equator, i. e. due South of Ceylon, how is it that there is no trace of a submerged Island or Continent there or of a bridge of 100 Yojanas length ?

On all these considerations, Mahendragiri near Jagannathpuri appears to be the महेन्द्रगिरि, and Andaman & Nicobar appear to be the मैनाकपर्वत, referred to in the सुन्दरकाण्ड.

In this connection it will be interesting to bear in mind some of the passages given below from Chapter 67 of किञ्चिन्धा काण्ड to show the prowess of इन्द्रमानः:-

ततो भूमिमसंस्पृश्य पुनरागन्तु मुत्सहे ।
प्लवेगेनैवमहता भीमेन प्लवगर्जभाः ॥१६॥

"I have also resolved to return with the same greatly furious speed without touching the ground."

लतानां विविधं पुर्णं पादपानां च सर्वंशः ।
अनुयास्यति मामद्य प्लवमानं विहायसा ॥१७॥

"When today I will fly by the air-route, the flowers of creepers and trees that will fall off, from

all round me, will run after me." (Note. It is clear from this that Hanuman flew by the Air-route).

उदयात्प्रस्थितं वापि ज्वलन्तं रश्ममालिनम् ।
अमस्तमित मादित्य महं गन्तुं समुत्सहे ॥१५॥

"I have resolved to reach there between the time that the sun rises in the east and it has not set in the West."

दिवमावृत्य गच्छन्तं प्रसमान विषाम्बरम् ।
विघमिष्यामि जीमूतान्कम् यिष्यामि पर्वतान् ।
सागरं क्षोभयिष्यामि लवमानः समाहितः ॥२३॥

"While going, stretching all round the sky, I shall appear as if I were swallowing the sky, I will violently disperse the clouds, shake the mountains & agitate the ocean, though I will be travelling with composure."

अयुतं योजनानां तु गमिष्यामीति मे मतिः ।

"I believe I have the power to go 10,000 *yojanas* at a time." So saying,

ततस्तु मादप्रख्यः स हरि मरुतात्मजः ।
आरुरोह नगधेष्ठं महेन्द्र मरिमर्दनः ॥३९॥

Then Hanuman having the fame (speed) of wind, ascended the best mountain महेन्द्र.

Then

स वेगवान् वेगसमाहितात्मा
हरिप्रबीरः परबीरहन्ता ।
मनः समाधाय महानुभावे
जगाम छहां मनसा मनस्त्री ॥५०॥

Immediately that exceedingly swift, resolute, calm, honoured and valiant Hanuman, the killer of the power of enemies, reached Lanka in mind, after having made up his mind.

(b) *Andaman and Nicobar, And the Sunda (सुन्दा) Islands and Australia and other adjoining Islands:-*

The peculiarities & geographical position of these islands have been described in the following passages extracted from various Geographies.

Morrison's "Our world, a Human Geography" on p. 185 says:-

"Islands:- These have been formed in various ways. They are often found in groups or chains. Many of them are the crests of mountains, or the tops of ranges of mountains rising above the sea. *The Andaman-Nicobar Islands* are believed to be the tops of mountains which have sunk. Others, such as the Hawanian group, are clearly the cones of volcanoes which have built themselves up from the bottom of the Sea. In other parts of the world, as we have seen, the old shores of continents have sunk & the higher parts still remain above water as islands. The British Isles are the highest part of a great shelf, most of which now lies under the North sea. Perhaps the fringe of islands off the Pacific coast of Asia has been formed in the same way. Again a river which brings down a deal of silt often builds up flat islands at its mouth. The Ganges, the Amazon, & the Orinoco

are examples. Coral islands, found in the warm oceans, are formed, as we shall learn, in quite a different way."

[The peculiarity that the Andaman-Nicobar Islands are tops of mountains sunk into the Sea and the peculiar location of those islands on the map of the World should be carefully marked. Its peculiar location is, as if it has been placed as a guard to watch the entrance of the Netherlanders by the Malacca strait. How graphic this description is given in the following verses in सुन्दरकाण्ड, सर्ग १।

इति कृत्वा मति साध्वीं समुद्रश्छल्लभसि ।
हिरण्यनामं मैनाक मुवाच गिरिसत्तमम् ॥९२॥

So thinking, the ocean spoke to the gold nasaled मैनाक mountain, who had hidden himself in the water.

Note here the name of the mountain island "मैनाक" which appears to be a combination of *Andaman-Nicobar* dropping *Anda* from the first and *Bar* from the second. Even the word *Malacca* in *Malacca strait* appears to be the nearest corruption of मैनाक.

त्वमिहासुरसंघानां देवराजा महात्मना ।
पातालनिलयानां हि परिघः संनिवेशितः ॥९३॥

"You have been posted here like a *bolt* to the entrance to the पाताल, by God Indra."

In सुमोत्रा we find a river by name इन्द्राष्टि and a city called इन्द्रपुर; this is significant.

त्वमेषां शातवीर्याणां पुनरेवोत्पतिव्यतोम् ।
पातालस्याप्रमेयस्य द्वारमावृत्य तिष्ठसि ॥९४॥

"You stand here obstructing the entrance to the immeasurable पाताल which is occupied by people known for their valour & who are desirous of coming out therefrom".]

Burma. It lies to the S. E. of Bengal & is separated from it by high mountains covered with forest. Its surface consists of parallel ranges of mountains with narrow river valleys between them, which open out into plains near the mouths. From India it can ordinarily at present be reached by sea.

Indo-China or Farther India. It is a vast country lying between the China Sea & the Bay of Bengal. The interior consists of chains of mountains turning North & South, enclosing valleys each gradually widening towards the sea & forming the bed of a large river. These rivers are the Irawady, Sittong, Salwin, Menam, Mekong or Cambodia. It includes the *Malaya Peninsula* which is separated from Sumatra by the strait of *Malacca*. Malacca is a district in the West of Malaya, with a town of the same name. *Singapore*(or the lion-city) is an island at the end of the Malaya Peninsula. Sea trade has made it one of the busiest harbours in the world. Here meet steamers from Europe, India, China, Japan & Australia. *Malacca* has the famous old spice port, now little used. Malaya has a back-bone of high mountains, with several parallel ranges on either side. The Western side is more developed than the Eastern, for it is there that vast quantities of *tin-ore* are found in the valleys. It produces more than one-third of the world's supply of tin.

Malaysia. George Patterson's "Manual of Geography", p. 348.

Malyasia called also the East Indian *Archipelago* comprises *Sunda Islands* in the south-west, *Borneo* in the middle; the *Phillipine Islands* in the north, with *Celebes* and *Molucca Islands* in the east.

Malaysia is so called because the islands are largely peopled by Malayas. The original inhabitants, however, were savage Negro races, who have been driven into the interior by the Malayas.

The Asiatic Islands are noted for their rich vegetation and spices.

The islands are generally mountainous, and except some in the midle, almost all are *volcanic*.

Gold & diamonds are found, in Borneo. Good coal is obtained in Labuan. The climate is warm & moist, occasioning a very luxuriant vegetation. Pepper, nut-megs, cloves, rice, coffee, sugar & indigo, grow in abundance. The tiger, rhinoceros, elephant, & Orang Otang, are found in many of the islands, & and there are numerous birds possessing the richest plumage.

The Malayas live under the Government of petty Sultans, & generally profess the Mahomedan religion.

The Sunda Islands include Sumatra, Java, (known as the *Greater Sundas*) and numerous small adjaceont islands, (known as the *Lesser Sundas*).

Sumatra. Chains of mountains traverse its whole length. Mount Ophir is a lofty peak near the Equator. A tribe in the interior called *Battas*, are cannibals. Pepper is the chief export.

Banca is an island noted for its very rich tin mines. (*Cf.* the popular adage “हनुमान् बंका”)

Java., Over 500,000 square miles, is separated from Sumatra by the strait of *Sunda*. It is traversed by a chain of mountains, containing about 40 volcanoes. The highest mountain there is सुमेह (12080 ft. high) near port सुरावाया [where ? अज्ञा mother of हनुमान् is said to have conceived him under the influence of Wind god, मारुत, & from where the baby Hanuman in his attempt to catch the Sun had a fall & had his chin broken.

Vide उत्तरकाण्ड, सर्ग ३५।

सूर्य दत्तव्ररः स्वर्णः सुमेह नाम पर्वतः ।
यत्र राज्यं प्रशास्यस्य केसरो नाम वै पिता ॥१९॥
तस्य भार्या बभूवेष्टा अज्जनेति परिक्षुता ।
जनयामास तस्यां वै वायुरात्मजमुत्तमम् ॥२०॥

“There is a mountain of gold by name सुमेह blessed by the Sun, where his father केसरी was reigning. His beloved wife was अज्जना by name. In her, Wind produced an excellent son.”

तदोद्यन्तं विवस्वन्तं जपापुण्पोत्करोपमम् ।
ददर्श फललोभाच्च शुत्पात रवि प्रति ॥२३॥

“Having seen the Sun rising, he jumped towards it, believing it to be a fruit.”

एवं धावमानं तु नातिकुद्दः शबोपतिः ।
 हस्तान्तादित्यमुकेन कुलिशोनाभ्यताङ्गयत ॥४६॥
 ततो गिरी पपातेष इन्द्रवज्रामिताङ्गितः ।
 पतमानस्य चैतस्य धामाहनुरभज्यत ॥

Indra beat him with his कुलिश. So he fell on the mountain & broke his left chin.]

The soil is very fertile. Coffee, rice, sugar, pepper & cinchona are produced in large quantities.

In the year 1772 one of the largest volcanoes was swallowed up, carrying with it several villages. In 1883 a terrible earthquake, with volcanic eruptions, took place in the strait of *Sunda*. The islet of Krakatoa was shattered.

[Note. In Dudley Stamp's "the world", on pp. 102 & 104 are pictures of Volcanoes in Java which contain a series of volcanoes. On p. 106 is a map of the world, showing distribution of volcanoes (marked by dots), in which the series of *Sunda* Islands from Rangoon to the mouth of New Guinea are shown as studded with a ring of volcanoes.

In Morrison's "Our World" p. 179 it is said that one of the most awful explosions ever known took place in 1883 in Krakatoa, a small Volcanic island. Nearly the whole of this island was blown away in a single day: & the sea is now 1000 ft. deep, where the centre of the island stood. Enormous waves were formed & spread as far as cape Horn. A wave of water, 50ft. high rushed over the shores of the

neighbouring islands destroying nearly 300 villages & drowning 36000 people. The sound of the explosion was heard in Southern Australia, over 2000 miles away.

Java is the most populous island of the Archipelago. There are remains of Hindu & Buddhist temples in Java; but Mahomedanism is now generally professed. Samarang & Surabaya are flourishing towns on the north coast.

Bali, Sumbava, Sandal-wood Island, Flores and Timor are islands to the east of Java and are known as the *Lesser Sundas*. The inhabitants of *Bali* still profess *Hinduism*. *Sumbava* is remarkable for the *volcano of Tomboro*. In 1811 a fearful eruption took place, when the explosions were heard in *Sumatra* at a distance of a thousand miles.]

Borneo, twice the size of *Sumatra*, is the fourth largest island in the world. It lies upon the Equator, to the N. E. of Java. *Kivi Balu*, nearly 14000 ft. in height is the highest point. The soil is fertile, & the island is rich in gold & diamonds. The forests contain the *Orang-Otang*. The original inhabitants, called *Dyaks*, are found chiefly in the interior. *Malays* & *Chinese* are numerous on the coast.

The *Dyaks* are a barbarous race, wearing the skulls of their enemies round their girdles as ornaments, upon occasions of public rejoicing. No young man can marry till he has presented to his intended wife, at least one head, in token of his courage. Sir James Brooke, first *Raja* of *Saravak*, did much to check this

savage custom, & to put down piracy, which is very prevalent in the Archipelago.

The Philippine Islands are a numerous & fertile group to the N. E. of Borneo. Rice, Sugar, Tobaceo & Hemp are the principal exports. *Manila* is noted for its cheroots. Many of the inhabitants are savages. Magellan of Spain discovered it in 1521; he was murdered. The island was named after Philip II, King of Spain.

The *Sulu Islands* are a group of small islands peopled by Mahomedans notorious for piracy. Pearls are found in the adjacent seas.

Celebes is an island with four long peninsulas. It produces large quantities of rice. The *Bugis*, the principal native tribe are superior to all the other races found in Malaysia. *Macassar* is a Dutch settlement.

The *Moluccas* are spice islands to the East of Celebes and include Gilolo in the north, Cermam, Amboyna, & Ternate in the middle; and *Banda* or Nut-meg islands, in the south. They are distinguished for their nut-megs, mace & cloves. The Dutch, to whom they belong, guard them with great care, endeavouring to confine the cultivation of the spices to these islands.

[*Note.* मारीच means Pepper. So it is far consideration if मारीच's island was not one of the Moluccas islands which also are spice islands.]

Banda, 20 miles in circumference, is one grove of nutmeg trees. *Amboyna* became the exclusive seat

of the *clove* cultivation. These spices are now, however, raised in other islands & districts.

[*Note.* Cloves (लंबग) are the unopened flower-buds of the plant. Mace (आधंत्री) is the fibrous covering of nutmegs (आयफल)]

New Guinea or Papua is the third island of the world in size; it being about 310,000 sq. miles in size. It is one of the least known parts of the world. The interior is mountainous. Its quadrupeds are mostly pouched as in Australia. The island is noted for its beautiful bird of paradise. The western inhabitants are Papuans or Oceanic negroes, in a savage state; the eastern belong to the Malay family. Mount Owen Stanley in the East is 13,205 ft. in height. *Papua* means curly-haired. The hair of the people grows in tufts. The *Fly river* is supposed to be the largest in the Island.

[*Note.* "This is part of Melanasia which includes the islands to the N. E. of Australia. They are peopled by dark coloured races. So the islands are called मेलानेशिया.

The discovery of a huge tribe of "Stone age" men is reported here by a Netherlands-American expedition that has just returned from a full year of exploration in the depths of Dutch New Guinea.

Characterized as one of the most interesting ethnological finds of recent years, this tribe is said to number about 60,000 individuals, and not one of its members is stated ever to have laid eyes on a white

man before the arrival of the exploring party.

The explorers say that the tribesmen were found using only stone implements and spoke an unknown language. They wore almost no clothing at all, and looked upon the eating of their enemies as a justifiable reward for victory in warfare carried on with neighbouring Papuans. On the other hand, they were not unfriendly towards the explorers and willingly sold sweet potatoes and pigs in return for shells.

The expedition was organised purely for biological research and succeeded in making remarkable collection of birds and mammals previously unknown to science. The characteristics displayed by these specimens are said clearly to indicate the close relationship between New Guinea and the continent of Australia."—*Reuter*.

Dudley Stamp in his "The world", on p. 642, says:-

"The inhabitants of New Guinea are wild cannibal tribes, and the interior of the island is still little known".

Morrison in "Our world, a Human Geography", on p. 556, says:-

"The western half of this *lizard-shaped* island belongs to the Dutch. The eastern half is under the control of the Australian Commonwealth. Coconuts, plantains & sugarcane are grown, & some sandalwood, rubber & copra are exported. In the interior are mountains high enough to be snow-covered though so near the equator].

There are numerous clusters of islands to the East & S. E. of New Guinea, as New Ireland, New Britain, the New Hebrides, New Caledonia, & the Fiji (fee-jee) Islands. Many of the inhabitants are cannibals.

Polynesia:- Comprises the numerous group of islands which lie in the Pacific, between Malayasia & Australasia on the West, & America on the East. The inhabitants belong to the Malaya race but are tall and well-formed,. Infanticide prevails, human sacrifices are offered: & cannibalism is rampant.

Hawaii. Noted for its lofty peaks. Old inhabitants were savages. But now they are civilized. Christianity has been introduced.

Mowna Kea is the highest mountain in Oceania 13,953 ft. above sea. Kilanea or Mowna Loa is the largest active volcano in the world. The crater has been described as "a lake of molten lava, 3 miles wide, rolling in waves of fire".

Magnetic Islands:- A certain kind of mineral found in *Magnesia* (a place in Asia minor), Sweden, Norway, Spain, the United States & a few other places, possesses the property of attracting iron to itself, & when freely suspended it always points approximately north & south.. (*vide Desai & Mehta's "School Course in Science"*, p. 227: *Gregory & Hodges "Experimental Science for Indian Schools,"* p. 251).

The Greeks were aware that at a certain place, ships were attracted towards rocks & foundered there, but they attributed it to divine influence. But as

knowledge advanced, it was found that a particular mineral called *Magnetite* possesses this property of attracting iron & pointing North & South when freely suspended. This magnetite is popularly called Lode-stone or "Leading Stone".

The Earth acts like a bar-magnet. A certain part of the Earth in the Northern Hemisphere acts like the South-seeking end of the magnet & so attracts the north-seeking end of the magnet. The place where this attractive force is greatest is called the north magnetic Pole and *vice versa*.

The magnetic poles of the Earth do not coincide with its geographical poles. The angle between the geographical & magnetic meridians of any place is called the declination or variation of that place. Having a compass needle and knowing the angle of declination, it is easy to determine the geographical meridian through a place.

In India there is little difference between the magnetic & geographical meridians, but in some places like Cape-Town, the difference is as much as 30° .

The East Indies:- They are a group of islands lying to the south east of Asia on both sides of the Equator, and forming a kind of insular isthmus between Asia & Australia. They comprise *Sumatra*, *Java*, the lesser *Sundas*, *Borneo*, *Celebes*, the *Moluccas* & the *Philippine Islands*. (*vide*, Sohanlal's modern geography).

Australia:- It is a large island continent, lies far to the South-east of Asia on the other side of the Equator & on the map it seems as if it were joined to our continent (Asia) by a broken bridge of islands large and small. (vide Morrison's "Our World", p. 241)

Australia is 3 million square miles in Size. (vide Dudley Stamp's "the world", p. 608).

The area of Europe is $3\frac{3}{4}$ millions (or 3,760,000) Sq. miles.

India is about half the size of Europe. i. e. about $1\frac{1}{2}$ millions Sqr miles. (Vide Ibid, p. 379). Asia is ten times the size of India, i. e. $18\frac{4}{5}$ millions sqr. miles (vide Morision's "Our world" p. 241)

[*Note.* The relative proportion of Australia to India is 3 : 1.88. So Australia is more than one one half the size of India. If राघव with his powerful demons was reigning there, then it was certainly no small achievement for the king of such an *apparently* small country like कोसल, like the Aryan king Rama to take the innumerable forces of हरि s (Hari) & ऋक्षas (Rikshas), from India, China & Russia *via* Burma, Siam, Indo-China, Malaya Peninsula and the Sunda Islands, into the very heart of the Empire of that most powerful demon king and to destroy that empire like a pack of cards.

I have said "*apparently* small country like कोसल" as even अश्वद, when he narrated the loss of सीता to संपाति did not say Rama's was a small kingdom, but described him as

राजा कृत्स्नस्य जगते इक्ष्वाकूणं महारथः ।
रामो वाशरथिः श्रीमान् ॥

(*vide* किञ्चिन्धाकाण्ड, सर्ग ७७, श्लो. ७), and his own grand-father as ऋष्टरजा नाम घनरेत्रः प्रतापवान् and his own father & uncle as,

सुप्रीवश्चैव बालोच पुत्रौ घनवलाद्युभौ ॥
लोके विश्रुतकर्मा भृद्राजा बाली पिता मम ॥

though they had commanded the innumerable armies of हरि & अदूस races.

At present Germany has become ready to terrify the world & has eaten up Czecho-Slovakia, Austria, Hungary, Poland, Norway and France by threat and by sheer force. We look upon Germany with stupefied wonder at such a small exploit. Why then should we not have every respect & reverance for राम's righteous exploit ?]

Surface. Australia is the oldest continent on the World (*vide* Sohanlal's, "Modern geography," p. 310)

On the whole Australia looks very solid. So there is want of deep openings into the interior of the country, as in India & Africa. It is accordingly difficult to reach the interior from the Coast. The great Barrier Reef of coral to the North East is exceptional: it is about 1200 miles long along the Sea-coast (*vide* Morrison's "Our World" p. 535). And on 547 of the same book it is said:-

Minerals. Australia is very rich in minerals. In 1851 the news suddenly spread among the colonists

that gold had been found at Bathurst, less than one hundred miles inland from Sydney, across the Blue mountains. Almost at the same time gold was also discovered at Ballarat and Bendigo, less than one hundred miles inland from Melbourne. At Kolar Gold-fields in Mysore State gold is found in hard rocks, thousands of feet below the surface; much money has to be spent before machinery can be brought to sink the deep mines, break the rock, bring it to the surface and then crush it into powder to get the grains of gold. But in Australia it was quite different. There the gold was found shining on the surface & in the beds of streams. Some times it was found in lumps. More often it could be got in small pieces by washing river mud in vessels and letting the heavy gold sink to the bottom. Thus it was easy to get rich quickly. At once every body in Australia seemed to go mad with excitement. There was a rush to the places where gold had been found. the news spread to other places of the world. Soon the harbours were crowded with ships full of people from Europe, Asia and America, who had come to seek for gold. Enormous quantities were found. Many made fortunes & the population of Australia increased by leaps and bounds.

After all the gold on the surface had been picked up, these people who had come, many with their wives & families, to wash the glittering sand, remained in Australia & made their home there. They became farmers, shepherds and gardeners. These people and their children were the founders of the great Australian nation which is now growing up in this Island Continent.

Gold is still largely mined in Australia which at present produces about five times as much as India. But it is no longer found on the surface. Costly and deep mines must be sunk to reach it. There are mines at Bendigo & Ballarat. At present the south West corner of Australia round Coolgardie and Kalgoorlie, has the richest gold mines in Australia. At *Broken Hill* in the west of New South Wales of Australia and connected with Adelaide by a Railway, are wonderfully rich mines. From them tin, silver, lead and zinc has been dug up in large quantities. Rich copper mines are worked to the east of Broken Hill. At Mount Morgan near Rockhampton in Queensland, there is a hill which has been called a "Mountain of gold". More copper than gold is now being taken out of it. There are small coal-fields lying inland from Sydney.

Population. The original inhabitants were few, knew nothing of agriculture, possessed no milk-giving animals and so could not produce food enough for a large population. They are now dying out.

Australia was for long unknown to the rest of the world; & it is difficult to reach.

[*Note.* Meikle John's "Short Gography", p. 178:-

"About £. 260,000,000 worth (gold) has been found within the last fifty years" in Australia.

John Merdoch's "Manual of Geography" p. 354:-

"Gold was first discovered in Australia in 1851. The value of the annual produce at first was about £. 12,000,000 : it is now less than half that amount".

The total gold exported from Bombay since 1931 upto 1940 is worth Rs. 3, 185,556,375 or at Rs. 20:per £, about £ 160,000,000 only.

L. Dudley Stamp in his "The World" Geography, p. 611 says:-

"There are richest deposits of silver-lead-ore in the world in a big isolated hill in New South Wales, known as "Broken Hill".]

SECTION (4)

Significance of word "Sunda" in "Sunda Islands", and "Sunda Sea".

It seems that सुन्द द्वीपाः are so called because those islands were once under the sway of a powerful monarch called सुन्द. This is clear from the following legend centering round सुन्द, his brother उपसुन्द, their father जग्म, सुन्द's wife ताटका, ताटका's father यक्ष-king सुकेतु, ताटका's son by सुन्द called मारीच and उपसुन्द's son सुबाहु.

बालकाण्ड सर्ग १९ ।

विश्वामित्र went to Ayodhya & asked दशरथ to send his son राम for protection against demons who were obstructing his यज्ञ.

अहं नियममातिष्ठे सिद्ध्यर्थं पुरुषर्भम् ।
तस्य विजकरौ द्वौ तु राससो कामरूपिणौ ॥४॥

I am performing a religious observance for obtaining supernatural powers. There are two demons who cause obstruction therein : they have the capacity of assuming any form at pleasure.

व्रते तु बहुशङ्खोर्णे समाप्त्यां राक्षसा विमी ।
मारोचक्षं सुवाहुश्च वीर्यवन्तौ सुर्वशक्षितौ ।
तौ मांसरुधिरौधेण वेदि तामभ्यवर्षताम् ॥५॥

When the religious rite is almost performed, at the end of it, two demons मारीच and सुवाहु who are powerful & well trained, sprinkle that altar with a flood of flesh and blood.

स्वपुञ्च राजशार्दूल रामं सत्यपराक्रमम् ।
काकपक्षधरं वीरं ज्येष्ठं मे दानु मर्हसि ॥६॥

It is therefore desirable that you should give me your esdest warrior son of true exploit, though he is still काकपक्षधरः (wearing boyish locks of hair).

अभिग्रेत मसंसरक मात्मजं दानु मर्हसि ।
दशरात्रं हि यज्ञस्य रामं राजोवलोचनम् ॥७॥

Please give your son Rama for the ten nights of the यज्ञ as desired.

नात्येति कालो यज्ञस्य यथायं मम राघव ।
तथा कुष्ठव भद्रं ते मा च शोके मनः कृथाः ॥८॥

Please act in such a way that the time of my यज्ञ does not pass away.

सर्ग २० ।

तस्य तद्वचनं भुत्वा विश्वामित्रोऽभ्यभाषत ।
पौङ्कस्यवंशाप्रभवो राघणो नाम राक्षसः ॥९॥

Having heard his words like that, Vishvamitra replied "A demon by name रावण, born in the पौलस्त्य family.

स ब्रह्मणा दक्षवर ख्लैलोक्यं वाधते भूशम् ।
महाबलो महार्षीर्यो राक्षसै विहुभिर्वृतः ॥१७॥

has been given a boon by Brahma, & so he troubles the three worlds; he is very powerful & is of great exploit & is surrounded by many demons.

अथतेच महाराज रावणो राक्षसाधिपः ।
सोक्षाद्वैश्रवण भ्राता पुत्रो विश्रवसो मुनेः ॥१८॥

It is heard that रावण is brother of वैश्रवण (Kubera) and son of Sage विश्रवस्.

यदो न खलु यज्ञस्य विज्ञकर्ता महाबलः ।
तेन संचोदितौ तौ तु राक्षसौ च महाबलौ ॥१९॥

Although really he, the powerful, is not himself the obstructor, still two very powerful demons sent by him, viz मारीच & सुबाहु.

मारीचश्च सुबाहुश्च यज्ञ विज्ञं करिष्यतः ॥२०॥
are obstructing the यज्ञ."

बालकाण्डे सर्ग २१, श्लो. २६-२७:—
अथ कालोपमाँ युद्धे सुतौ सुन्दोपसुन्दयोः ।
यज्ञ विज्ञकरौ तौ ते, नैव दास्यामि पुत्रकम् ॥२६॥

The two sons of सुन्द and उपसुन्द who are terrible like यम (the god of death) cause obstacles to the sacrifices. I will not give my son (to fight against them).

तौ हि यज्ञस्य कन्यायां जातौ देत्यकुलोद्धृहौ ।
मारीच श्च सुबाहुश्च वीर्यवन्तौ सुशिक्षितौ ॥२७॥

They are born in the family of demons to the daughter of *Yaksha*. They are मारीच & सुबाहु, powerful and accomplished,

बाल काण्डे. सर्ग. २५:-

Pedigree of मारीच and सुबाहु:-

पूर्वमासीन्महायक्षः सुकेतुर्नाम वीर्यवान् ।
अनपत्यः शुभाचारः स तेषे महत्तपः ॥५॥

Formerly there was an *Yaksha* who was powerful by name सुकेतु. He being without progeny performed a great penance.

पितामहस्तु सुप्रीतस्तस्य यक्षपतेस्तदा ।
कन्यारत्नं ददौ राम ताटकां नाम नामतः ॥६॥

God Brahma became pleased with him who was the king of the यक्ष, & gave him an excellent daughter whose name was ताटका.

ददौ नागसहस्रस्य बलं चास्याः पितामहः ।
नत्वेव पुत्रं यक्षाय ददौ चासौ महोयशाः ॥७॥

God gave her strength of one thousand elephants. But he did not give to the यक्ष a son.

तां तु बालां विवर्धन्तौ रूपयौवनशालिनीम् ।
जम्मपुत्राय सुन्दाय ददौ भार्या यशस्विनोम् ॥८॥

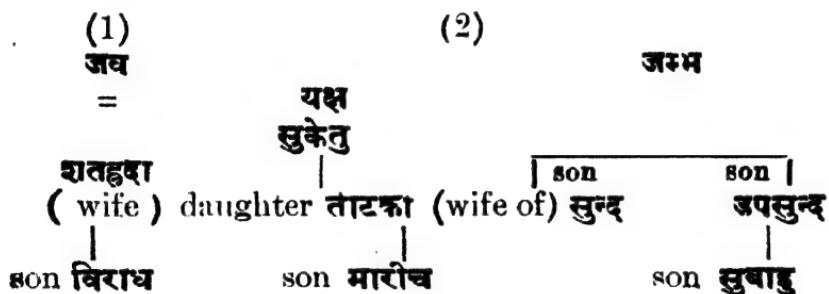
सुकेतु gave her as wife to सुन्द son of जम्म, while she was growing & was full of beauty & youth.

[Note. The old name of the Sandalwood Island is Sumba while may be a Corruption of अम्म.]

कस्यचित्स्वयं कालस्य यक्षी पुत्रं व्यजायत ।
मारीचं नाम दुर्धर्षं यः शापाद्राक्षसोऽ भवत ॥९॥

After some time that यक्षी female gave birth to a son, by name मारीच who was unassailable. And he became a *demon* by a curse.

[Note. It seems that there were the following two families:-



(who, in previous birth
was तुम्बुरु गन्धर्व)

अगस्त्य killed सुन्द : so ताटका, मारीच and सुवाहु with the help of राघव (who had established a राक्षस settlemeut in जनस्थान) troubled the sages living in अगस्त्याचरिते देशे. (the Country traversed by Agastya).

सुन्दे तु निहते राम अगस्त्यमृषिसत्तमम् ।
ताटका सह पुत्रेण प्रधर्षयतुमिच्छति ॥१०॥

Since सुन्द was killed, ताटका with her son desired to attack the excellent sage अगस्त्य.

भक्षार्थं जातसंरम्भा गर्जन्ती साभ्यधावत ॥११॥
आपतन्ती तु तां हृष्टवा अगस्त्यो भगवान्वृषिः ।
राक्षसत्वं भजस्वेति मारीचं व्याजहार सः ।
अगस्त्यः परमार्थं स्ताटका मणि शप्तवान् ॥१२॥

She who had commenced her attempt for getting food ran with a roar. Seeing her attacking, the all powerful sage अगस्त्य spoke out to माराच “You betake yourself to the vices of a demon” and अगस्त्य also cursed ताटका.

पुरुषादी महायक्षी विकृता विकृतानना ।
इदं रूपं विहायाशु दाश्णं रूपं मस्तु ते ॥१३॥

“Leaving this form, may your form be terrible & may you महायक्षी, be deformed, of a cooked-face and eater of mankind”.

सैषा शापकृतामर्षा ताटका कोभमूर्च्छिता ।
देश मुत्सादयत्येनमगस्त्याचरितं शुभमं ॥१४॥

“She who has been so curesd & who has in consequence been vehement with anger destroys the good country frequented by अगस्त्य.”

With regard to विराध the legend is as follows:-
विराध says to Rama, *vide अरण्य काण्ड*

सर्ग ४, श्लो. १६ ।

अभिशापादहं घोरां प्रविष्टो राक्षसीं तनुम् ।
तुम्बुर्नामि गन्धर्वः शप्तो वैश्रवणेन हि ॥

Due to curse I have entered this terrible demon-form. I was a Gandharva by name Tumburu. I was cursed by Vaishravana (Kubera).

सर्ग ३, श्लो. ८ ।

पुत्रः किल जघस्याहं माता मम शतहृष्टो ।
विराध इति मामाहुः पृथिव्यां सर्वराक्षसाः ॥

I am the son of Java; my mother is Shatahrida.
And all the demons in this Earth call me Viradha.

सर्ग ४, श्लो. १८ ।

इति वैश्रवणो राजा रम्भासक्तमुवाच ह ।
अनुपस्थीयमानो मां स कुद्धो व्याजद्वार ह ॥

King Vaishravana who could not be properly attended upon by me as I had been addicted to Rambha became angry with me and said so to me. (cursed me like that).

Note. This legend brings to light the following two facts:-

(1) A Gandharva by name Tumburu was an attendant to King Vaishravana (Kubera). It is probable that from him the volcano in Sumbawa island was called Tomboro.

(2) Viradha was the son of Java. The island of Java may have been so named from Viradha's father Java.]

From Ayodhya Rama & Lakshmana went with Vishvamitra, first to *Rudrashrama*; then they crossed the Ganges at the point where Sarayu River meets the Ganges and went to its south. That country was called मलद *Malada* & करुष which was formerly very prosperous. But

बाल काण्ड सर्ग २४ ।

कस्यचित्कथं कालस्य यक्षिणी कामरूपिणी ।
बलं नागसहस्रस्य धारयन्ती तदा शाश्वत ॥२५॥

After some time, an यक्षिणी who is capable of taking any form at pleasure sprang up bearing the strength of a thousand elephants.

ताटका नाम भद्रं ते भार्या सुन्दस्य धीमतः ।
मारोचो राक्षसः पुत्रो यस्याः शक्पराक्षमः ॥२६॥

Her name is ताटका & she is the wife of the intelligent सुन्द. And her son is the demon's son मारोच, having the valour of Indra.

वृत्तबाहु र्महाशीर्षो विपुलास्य तरुमहान् ।
राक्षसो भैरवाकारो नित्यं त्रासयते प्रजाः ॥२७॥

That demon is of round arms, large head, big body & of the shape of भैरव & he troubles the people always.

इमौ जनपदौ नित्यं विनाशयति राघव ।
मलशंश करुषांश ताटका दुष्टचारिणी ॥२८॥

ताटका of wicked actions destroys these two countries मलद and करुष, every day.

सेथं पन्थानमावृत्य वसत्यत्यर्थं योजने ।
अत पदं गन्तव्यं ताटकायाः वनं यतः ॥२९॥

That ताटका is living at a distance of a little more than half an योजन from here, and is blocking the way; so from here we have to go to the ताटका forest.

स्ववाहुवल माश्रित्य जहो तां दुष्टचारिणीम् ।
मञ्जियोगादिमं देशं कुरु निकंटकं पुनः ॥३०॥

Taking resort to your personal valour, kill that wicked female. Please make this country free from trouble for my sake.

न हि कश्चिदिमं देशं शको हागन्तुमीदशम् ।
यक्षिण्या धोरया राम उत्सादितमसहया ॥३१॥

No body is able to come to this country of this type. It has been destroyed by the terrible intolerable यक्षिणी.

यक्ष्या चोत्सादितं सर्वमध्यापि न निवर्तते ॥३२॥

By that यक्षिणी everything has been destroyed & yet she does not abstain from doing further wrong.

That ताटका was killed by राम.

After ताटकावध, Vishvamitra proceeded with राम to सिद्धाभम where Vishnu's वामनावतार took place. At that very place Vishvamitra & other sages were performing यज्ञः and there

सर्ग २९ ।

एतमोश्रमप्रायान्ति राक्षसाः विघ्नकारिणः ।

“Demons causing obstruction come to this hermitage.”

अत्र ते पुरुषव्याघ्र हन्तव्या दुष्टचारिणः ॥२३॥

“O, best of men, those wicked persons have to be killed on this spot by you.”

They reached सिद्धाभम and राम-लक्ष्मण asked Vishvamitra:-

अद्यैव दीक्षां प्रविशा भद्रं ते मुनिपुंगव ।
सिद्धाश्रमोऽयं सिद्धः स्यात्सत्य मस्तु वचस्तव ॥२९॥

“Enter upon the ceremony preliminary to यज्ञ, today. O best sage, may everything be auspicious to you; may this सिद्धाश्रम be successful. May your words prove true”. राम लक्ष्मण asked Vishvamitra as to the probable time when the two राक्षस were likely to come. The reply was, the time would be the sixth night from beginning of यज्ञदीक्षा.

On that night

सर्गः ३० ।

मारीचभ्य सुबाहुभ्य तयोरनुचरास्तथा ।
आगम्य भीमसंकाशा रुधिरौघानवासुजन् ॥१२॥

मारीच & सुबाहु & their followers having come in a terrible form, threw a flood of blood there.

मानवं परमोदारमखं परमभास्वरम् ।
चिक्षेपं परमकुद्दो मारीचांरसि राघवः ॥१७॥

राघव being very angry shot on the chest of मारीच a missile called मानव, large & shinning.

सतेन परमास्त्रेण मानवेन समाहतः ।
संपूर्णं योजनशतं सिप्तः सागरसंप्लवे ॥१८॥

Having been struck by that vigorous missile, he was thrown in the inundation of the ocean at a distance of full one hundred yojanas.

✓ विद्येतनं विद्यूर्णन्तं शीतेषु बहुपीडितम् ।
निरस्तं दृश्य मारीचं रामो लक्ष्मणमब्रवोत् ॥१९॥

Having seen मारीच, unconscious, rolling, being thrown away, and under the agony of (शीतेषु) मानव-अस्त्र, Rama said to Lakshmana.

✓ पश्य लक्ष्मण शीतेषु मानवं मनुसंहितम् ।
मोहयित्वा नयत्येनं न च श्राणै व्यगुज्यत ॥२०॥

O Lakshmana, see the magic of this शीतेषु (मानवअस्त्र) which has been created by मनु. Having made him unconscious, it takes him away, but does not take his life.

Then Rama said I will kill other wicked राक्षस also. So saying

संगृहा सुमहत्त्वात् मान्येयं रघुनन्दनः ।
सुवाहृतसि विक्षेप स विद्धः प्रापतद्विः ॥२१॥

Rama having taken the very powerful आन्येय-अस्त्र shot it at the chest of सुवाहृ.

He having been pierced by it, fell on the ground.

शेषान्वायव्यमादोय निजधानं महायशाः ॥२३॥

Then the renowned Rama killed the remaining demons, with the वायव्यात्र

The sages were pleased on being freed from the obstacles caused by demons.

अरण्यकाण्डे सर्गः १३ ।

अक्षयपत्र Rakshasa went to लङ्का to Ravana and informed him of the massacre of the जनस्थान राक्षसान्, by Rama and suggested.

तस्यापहर भार्या त्वं तं प्रमथ्य महावने ।
सीतयारहितो रामो न चैव हि भविष्यति ॥३१॥

You kidnap his wife, having troubled him in the great forest: Rama deprived of सोता will not live. Then रावण said.

बाढं कल्यं गमिष्यामि हेकः सारथिना सद ।
आनेष्यामि च वैदेहामिमां हृष्टो महापुरोम ॥३२॥

All right, I will go tomorrow: alone, with a charioteer only. I will bring Vaidehi to this big city, gladdened in heart.

तदेषमुक्तश्च प्रयथो खरयुक्तेन रावणः ।
रथेनादेत्यवर्णेन दिशः सर्वाः प्रकाशयन् ॥३३॥

Then रावण having said so, went with a chariot, brilliant like the Sun, accompanied by खर, lighting up all the directions.

[*Note.* खर should not here mean a “Donkey”, but a Charioteer by name खर. Or the poet, out of Contempt calls him खर (a donkey).]

खरयो राक्षसेन्द्रस्य नक्षत्रपथगोमहान् ।
खडचूर्णमाणः शुशुभे जलदे खन्दमा इव ॥३५॥

That chariot of the demon king was large and was travelling by the नक्षत्र-पथ (air route) : when it was flying in the sky, it shone like the moon in the cloud.

सदूरे चाश्रमं गत्वा ताटकेयमुणगमत ।
मारीचेनाचितो राजा भक्ष्यभोज्यैरमानुषैः ॥३६॥

Crossing a long distance, he arrived at the dwelling place of ताटका's son मारीच & was honoured by him with super-human foods & drinks.

[*Note.* The group of islands known as “Moluccas” may have been the islands, in one of which मारीच lived after he was thrown awy by राम's arrow from जनस्थान. मारोच means “Pepper” and “Moluccas” means “Islands of Spices” of which “Pepper” is one.] मारीच asked the reason of his speedy comming. Ravana replied:-

आरक्षो मे हतस्तात रामेणाक्षिणकारिणा ।
जनस्थानमवध्यं तत्सर्वं युधि निपातितम् ॥३७॥

O dear, :by Raina (who is of pure action) my army of Colonial guards has been killed. The जनस्थान which was incapable of being destroyed, has been razed to the ground in a battle.

तस्य मे कुरु साचिव्यं तस्य भार्यापिहारणे ।

In kidnapping his wife, you act as my companion.

Maricha replied: “Who has given you this advice ? Is it so done by an enemy in the garb of a friend ?” He then described राम's valour and asked रावण to do away with that idea which was likely to bring ruin on him.

एवमुक्तो दशाग्रीषो मारीचेन स रावणः ॥
न्यर्वत्त पुरों लङ्कां विवेश च गृहोत्तमम् ॥५०॥

Ravana who was thus advised by मारीच, returned to लङ्का and entered his fine house.

Thereafter शूरपेणुखा came & excited him for action against Rama, saying:-

सर्गः ३३ ।

अयुक्तचारं मन्ये त्वां प्राकृतैः सचिवैर्युतः ।
स्वजनं च जनस्थानं निहतं नावबुध्यसे ॥११॥

"I believe you to be without spies; you have with you, it seems, only uncivilised ministers. That is the reason why you do not know the slaughter of your own men, in जनस्थान."

त्वं तु लुभ्यः प्रमत्तश्च पराधीन अ राक्षस ।
विषये स्वे समुत्पन्नं यो भयं नावबुध्यसे ॥१४॥

"You are going astray, negligent & dependent on others; that is why you do not know the danger that has arisen in your own territory."

Then रावण got his आकाश रथ made ready by his charioteer; & Ravana

कामगं रथमास्थाय काञ्चनं रत्नभूषितम् ।
पिशाचवदनैर्युक्तं खरैः कञ्जकभूषणैः ॥६॥

Sitting in a chariot moving at pleasure, made of gold & adorned with diamonds, and yoked to (*i.e.* accompanied by) खरः of the face of devils bedecked with gold ornaments,

सशैलसागरानूपं वीर्यवानबलोक्यन् ।
 नामापुष्पफलैर्बृक्षे रनुकोर्णं सहस्राशः ॥११॥
 तं महर्षिंगणैर्जुषं सुवर्णंकृतलक्षणम् ।
 नामा सुभद्रं न्यग्रोधं ददर्श धनदानुजः ॥३६॥

Observing the watery or marshy trees together with mountains situated on the sea-shore, full of thousands of trees having various flowers & fruits, रावण saw the न्यग्रोध tree by name सुभद्र �inhabitated by a number of sages & made prominent by गरुड (who had broken its branch but carried it away in order to save certain sages living underneath from death).

तं तु गत्वा परं पारं समुद्रस्य नदोपते: ।
 ददर्श श्रिमयेकान्ते पुण्ये रम्ये वनान्तरे ॥३७॥

Having gone to the other side of the ocean, he saw a hermitage in a solitary, pious, charming other forest.

तत्र कृष्णाच्चिनधरं जटाबल्कलं धारिणम् ।
 ददर्श नियताहारं मारीचं नाम राक्षसम् ॥३८॥

There he saw मारीच demon, wearing the skin of a black antelope, matted hair and bark clothes and with restrained diet.

Maricha inquired

कच्चित्ते कुशलं राजं लङ्घायां राक्षसेश्वरं ।
 केनार्थेन पुनस्त्वं वै दर्जमेवमिहागतः ॥४१॥

“O demon king, is their anything wrong in लङ्घा ? Why have you again so quickly returned here ?”

रावण replied, "you know कर my brother living in जनस्थान and valiant दूषण & my sister शृंगरका & other soldiers (14000 in number). They have been killed by Rama, except my sister शृंगरका who has been

सर्गः ३६।

कर्णनासापहारेण भगिनो मे विरुपिता ॥१२॥

deformed by the removal (cutting off) of her ears & nose."

अस्य भार्या-जनस्थानात्सीतं सुरसुतोपमाम् ।
आनयिष्यामि विक्रम्य सहायस्तत्र मे भव ॥१३॥

"After a serious enterprize I will kidnap his wife सीता having the beauty of a goddess, from जनस्थान. In doing this, you please become by help-mate.

शृणु तत्कर्मसाहाय्ये यत्कार्यं वचनान्मम ।
सौवर्णं स्त्वं मृगो भृत्वा चित्रो रजत बिन्दुमिः ।
आश्रमे तस्य रामस्य सीतायाः प्रमुखे चर ॥१४॥

Please hear what work you have to do at my request. You walk in Rama's hermitage before the eyes of सीता, assuming the form of a golden antelope, variegated with silvery spots.

सर्गः ३७।

त्वां तु निःसंशयं सीता दृष्ट्वा तु मृगरूपिणम् ।
गृह्णतामिति भर्तारं लक्ष्मणं चाभिधास्यति ॥१५॥

Without doubt, Sita on seeing you in such a form of an antelope will ask her husband and Lakshamana to catch you.

ततस्तयोरपाये तु शून्ये सीतां यथासुखम् ।
निराषाधो हरिष्यामि राहुश्चन्द्रप्रभामिव ॥२०॥

And when accordingly they will go .(after the antelope), I will without any obstruction & easily carry away सीता, just as राहु takes away the lustre of the moon.”

Maricha became at once pale-faced through Rama's fear & said:-

जीवितं च सुखं चैव राज्यं चैव सुदुर्लभम् ।
यदोच्छसि चिरं भोक्तुं मा कृथा रामविप्रियम् ॥२२॥

“If you desire to enjoy for a long time your life, happiness and excellent kingdom, then do you not do anything disagreeable to राम.”

Maricha then narrates his own history:-

सर्गः ३८ ।

कदाचिदप्यहं वीर्यात्पर्यटन्पृथिवीमिमाम् ।
बलं नागसहस्रस्य धारयन्पर्वतोपमः ॥१॥

“Some time ago, I possessing the strength of a thousand elephants, & bearing the similarity of a mountain, out of pride, wandering on this earth

व्यवरन्दण्डकारण्यमृषिमांसाणि भक्षयन् ॥२॥

roamed about in the दण्डकारण्य, eating the flesh of sages.

अदृश्यत तदा रामो बालचन्द्र इवोदितः ॥१६॥

Rama, like the rising waxing moon, saw me.

ततोऽहं मेघसंकाशा स्तसकाञ्चनकुण्डलः ।
बलो दत्तवरो दर्पदाजगाम तदाथमम् ॥१६॥

Then I like a cloud, with ear-rings of pure gold, strong in body and with pride at having received a boon, went to that hermitage.

तेन हृष्णः प्रविष्टोऽहं सहस्रैवोदयतायुधः ।
मां तु हृष्णा धनुः सउयमसंप्राप्नतश्चकार सः ॥१७॥

As soon as he saw that I had entered the hermitage, he at once took up his arms, joined his arrow & shooting it at me made me embarrassed.

अवजानन्नहं मोहाद्वालोऽयमिति राघवम् ।
विश्वामित्रस्य तां वेदिमभ्यधावङ्कृतत्वरः ॥१८॥

Through infatuation, believing that Rama was a child, I quickly ran to the altar of विश्वामित्र.

तेन मुक्तस्तौ वाणः शितः शञ्चुनिर्वह्णः ।
तेनाहं ताडितः क्षिप्तः समुद्रे शतयोजने ॥१९॥

Then he shot the enemy-destructing arrow शित. I was struck by it & was thrown at a distance of a hundred Yojanas, in the ocean."

[Note. Now please pause here, and consider on which side was it possible for मारीच to be thrown away into the sea at a distace of 100 Yojanas from near the शोण river where सिद्धाश्रम of sage विश्वामित्र was. Clearly the only ocean was the Bay of Bengal & the Indian Ocean to the East of Southern India. This was clearly to the south of Ayodhya,. And मारीच must thereafter be living in one of the east Indian Islands (called सुन्द islands).]

नेछ्छता तात मां हन्तुं तदा वारेण रक्षितः ।
रामस्य शरवेगेन निरस्तो स्नान्तचेतनः ॥२०॥

"I was at that time protected by that valiant Rama, who did not desire to kill me. But by the force of राम's arrow I was thrown away unconscious.

पातितोऽहं तदा तेन गम्भीरे सागराभसि ।
प्राप्य संज्ञा चिरात्तात लङ्कां प्रतिगतः पुरीम् ॥२१॥

At that time I fell by it, into the deep waters of the ocean. After a long time I regained consciousness and I then went back to लङ्का city.

एषमस्मि तदामुक्तः सहायास्ते निपातिताः ।
अकृतास्त्रेण रामेण बालेनाकृष्टकर्मणा ॥२२॥

I was thus released, but my companions were killed by the young Rama of pure deeds who had unsheathed his arms.

तन्मया वार्यमोणस्तु यदि रामेण विग्रहम् ।
करिष्यस्यापदं घोरा क्षिं प्राप्य न शिष्यसि ॥२३॥

If you, who are being thus restrained, will start a quarrel with Rama, then you will quickly obtain a horrible calamity and will be destroyed.

सर्गः ३९ ।

एषमस्मि तदामुक्तः कथंचित्तेन संयुगे ।
इदानीमपि यद्वृत्तं तञ्ज्ञुष्य निरुत्तरम् ॥१॥

In the conflict with him, I was at that time released somehow. But recently what happened, you hear that, without a reply (answerless).

राक्षसाभ्यामहं द्वाभ्यामनिर्विष्णव्यत्थाकृतः ।
सहितो मृगरूपाभ्यां प्रविष्टो दण्डकावने ॥२॥

Being not at all depressed though so treated, I accompanied by two demons in the form of animals, entered the **दण्डकारण्य**.

Assuming a terrible form I roamed about in the **दण्डकारण्य** killing, & drinking the blood of ascetics. Being intoxicated with pride and thinking **राम** to be a **नियताहार तापत्** (an ascetic of restrained diet) and forgetting his former exploit with me,

अभ्यधावं सुसंकुद्दस्तीक्ष्णशृङ्गो मृगाकृतिः ॥९॥

I attacked him, in great anger, with sharp horns in animal form,

तेन त्यक्तो खयो बाणाः शिताः शत्रुनिर्बहृणाः ।
विकृष्य सुमद्धावं सुर्यानिलतुल्यगाः ॥१०॥

After bending a very big bow, he shot three arrows by name **शित** (capable of destroying enemies) which were as quick in motion as **गरुड** and the wind.

पराक्रमशो रामस्य शठो दृष्टभयः पुरा ।
समुत्कान्तस्ततो मुक्त स्तावुभौ राक्षसौ हतौ ॥१२॥

I who knew the exploits of **राम** & had seen the danger formerly, knavely ran away beyond reach; so got free; while my two companions were killed.

शरेण मुक्तो रामस्य कथंचित्प्राप्य जीवितम् ।
इह प्रवाजितो युक्तस्तापसोऽहं समाहितः ॥१३॥

Being freed from the arrow of राम, somehow remaining alive, I have turned a recluse here, am a युक्त (a saint united with the supreme soul) & a well composed ascetic." And he adds.

"I am always out of my wits & see राम everywhere out of fear".

सर्गः ४० ।

Still रावण forced him to go to his help as desired saying:-

नो चेत्करोषि मारीच हन्मि त्वामहमद्य वै ।
प्रत्यकार्यमवश्यं मे बलादपि करिष्यसि ॥

"O मारीच, if you will not do (as desired by me), I will kill you here outright. You will have to do this work of mine even by force".

At last मारीच agreed. So रावण asked मारीचः-

आरुष्यतामयं शोभ्रं खगो रत्नविभूषितः ।
मयासह रथोयुक्तः पिशाचवदनैः खरैः ॥७॥

Please quickly take a lift with me in this aeroplane which is adorned by diamonds. To it have been yoked devil-faced खरas.

ततो रावणमारीचौ विमानमिव तं रथम् ।
आरुष्य ययतुः शोभ्रं तस्मादाधममण्डलात् ॥९॥

Then रावण and मारीच, having ascended into that chariot which was like विमान, went away quickly from the आश्रम मण्डल (the premises of the hermitage).

तथैव तत्र पश्यन्तौ पसमानि वनानि च ।
गिरीश्च सरितः सर्वा राष्ट्राणि नगराणि च ॥१०॥

Those two observing (underneath) cities and forests, mountains & rivers, kingdoms & towers & every thing else,

समेत्य दण्डकारण्यं राघवस्याभ्रमं ततः ।
ददर्श सहमारीचो रावणो राक्षसाधिपः ॥११॥

and having arrived in the दण्डकारण्य, then saw the hermitage of राघव, they both मारीच & the demon-king रावण.

अवतीर्य रथात्स्मात्ततः काञ्जनभूषणात् ।
हस्ते गृहोत्वा मारीचं रावणो वाक्यमब्दीत् ॥१२॥

Having descended from that chariot which was adorned with gold, Ravana taking मारीच by the hand spoke thus:-

पतदाश्रमपदं दृश्यते कदलीवृतम् ।
कियतां तत्सखे शीघ्रं यदर्थं वयमामताः ॥१३॥

Here is seen this रामाश्रम पद (Rama's hermitage with its sorroundings) sorrounded by plaintain trees. O friend, now quickly perform that, for which we have come here.

Note. It is thus clear that मारीच lived in one of the Moluccas islands, i. e. the Spice (मारीच) islands. Similarly सुमात्रा appears to be a corruption of सौमित्र (son of सुमित्रा i. e. लक्ष्मण), and the islands of Java (जावा) and Timor (तुंबुरु) appear to have been so

called from जघराक्षस whose son was विराघ who was killed by राम at the दण्डकारण्य प्रवेश समय. It is significant that this विराघ (it is said,) was a *Gandharva* by name तुंबुरु; and in the island of सुम्बावा, there is a conspicuous Volcano bearing the name “*Tomboro*”. The islands of सुम्ब & सुम्बावा may respectively be the corruption of सुन्द & उपसुन्द the respective fathers of मारीच & सुबाहु. Or सुम्ब may well be a corruption of जम्भ.

The story of जघ, विराघ and तुंबुरु is as follows:- From अत्रिग्रुषि'sआश्रम, राम, सीता and लक्ष्मण proceeded further to the south. First they stopped at तापसाथ्रम. Next day they entered a dense forest where they met विराघ *Rakshasa*, who was most fearful. By penance, he had obtained a boon by the favour of Brahma, that he would not be killed or cut by शस्त्र (any weapon).

सर्गः ४ ।

He was killed by राम & लक्ष्मण by being decoyed into a pit; & thus he ended his life. At that time he said:-

हतोऽहं पुरुषव्याघ्र शक्तुत्पवलेन वै ।
मया तु पूर्वं मोहान्न ज्ञातः पुरुषर्बम् ॥१४॥

O, best of men, I am killed by strength similar to that of Indra. I did not know it before, out of pride (delusion).

तव प्रसादान्मुक्तोऽहं मभिशापात्सुदाहणात् ।
भुवनं स्वं गमिष्यामि स्वस्ति वोऽस्तु परंतप ॥१९॥

I have been released by your favour, from the terrible curse. I will now go to my abode. O best ascetic, may it be well with you.

As shown above सुन्द, उपसुन्द, सुकेतुयस, ताटका, मारीच, सुषाहु, जव, तुंबुरु, विराध, and जम्म, all these & similar other यक्ष, गन्धर्व and राक्षस were residing & were very powerful persons in the *Sunda Islands*; and those islands & the sea there were known as सुन्द Islands & सुन्द sea, as सुन्द was the monarch there, who was defeated by sage अगस्त्य who is known to have migrated from the North & spread Aryan culture in the south; and that therefore these southern islanders were enemies of the Brahmanical sages living in the *Dandakaranya*; & to molest them, they had settled in Janasthana, under the Suzerainty of रावण of लङ्का.

SECTION (5)

Significance of the word सुन्दर in “सुन्दरकाण्ड”.

Now a question arises as to why the सुन्दरकाण्ड is called “सुन्दर” which ordinarily means “beautiful,” although there is nothing charming to the mind in Hanuman’s quest of सीता which is full of करुण रस. The troubles & tribulations of हनुमान्, the pitiable condition of सीता and its communication by हनुमान् to राम are so pathetic, that one would be inclined to call the title सुन्दरकाण्ड to be a pure misnomer. But

when we look to the method followed by the poet in fixing the title of the several काण्डs, we find that the poet did so, having regard to prominence of the subject matter dealt with or the place concerned. Thus in वालकाण्ड the poet has dealt with the events of the young age of राम; in the अयोध्या, अरण्य and किञ्चिकधाकाण्डs, what took place at those places; and in the युद्धकाण्ड, the events that happened in the course of the great war. Having regard to these considerations I am inclined to the opinion that the poet meant to frame the title “सुन्द-काण्ड”, because those events took place in the सुन्द islands; but that through ignorance or carelessness the word “सुन्द” was subsequently changed to “सुन्दर” by later writers. Or it is possible the name of the original powerful monarch of those islands viz. सुन्द was Sanskritised into सुन्दर; but if that was so, one fails to understand why in the legends centering round that monarch as given in the रामायण his name has been retained as सुन्द. Even there it should have been changed to सुन्दर. Be that as it may, there is hardly any doubt that in the सुन्दरकाण्ड the poet has had his attention focussed round the सुन्द islands, which takes us by that way to Australia which was the लङ्घा of वालमीकि's रावण.

Retrospect.

It appears that *Angada* and others who were sent by Sugriva to the South, in quest of Sita, went due South in Southern India as far as Travancore and Magalore but found no trace of रावण or साता there. On the other hand स्वयंप्रभा sent them back to *Vindhya*

mountains, at the south eastern end of which on the Sea-coast they met संपाति who directed them to the अभिजिदभिमुक्तां दिशं from महेन्द्रगिरि near Vigayaputam, that is to say, to that south that was inclined towards the East at an angle of about 20° or 25° . Now let us bear in mind the details given in Geography about महेन्द्रगिरि near Vizagapatam (which is 4920 ft. high), Andaman & Nicobar islands which are about 800 to 1000 miles away from that Coast, the strait of Malacca where the present famous naval and air base of Singapore is situated guarding the entrance to the Bay of Bengal and the Indian Ocean to the east of India, Sumatra & Java with the Volcanoes therein, Bali, Sumbawa, Sumba & Timor islands collectively known as सुन्द islands, the Sunda sea, Timor sea & Arafura sea & the island of New Guinea (which is lizard-shaped), The Torres strait between New Guinea & Australia, the Great Dividing range of mountains in Australia, (which is a long chain of mountains - लङ्घविरि), with the Australian Alps at its southern extremity & Mount Morgan in the centre (known as the mountain of gold) & the fabulous quantity of gold found in lumps & shining in the sands of river-beds there. And let us compare this description with that given of the islands & the country crossed by हनुमान as given in the First Chapter of the सुन्दरकाण्ड and judge for ourselves how wondrously the two descriptions correspond.

CHAPTAR V.

SECTION (1)

सुन्दरकाण्ड (Sundara Kanda).

सर्गः १ (Chaptar I).

ततो रावणनोतायाः सीतायाः शशुकर्षनः ।
इथेष पदमन्वेष्टुं चारणाचरिते पथि ॥१॥

Thereafter Hanuman the destroyer of his foes intended to look out for the whereabouts of Sita who had been kidnapped by Ravana, by following the path frequented by the celestial choristers (चारण).

ततो हि बवृधे गन्तुं दक्षिणो दक्षिणां दिशम ॥२॥

That valiant became joyfully ready to cross the southern direction.

✓ बवृधे रामवृद्धयर्थं समुद्र इष पर्वसु ॥३॥

He became rest-less, like the sea on the moon's *Parva* (पर्व) days for the success of Rama's work.

निष्प्रमाणशरीरः संलिलउविषुर्णवम् ।
बाहुभ्यां पोड्यामास चरणाभ्यां च पर्वतम् ॥४॥

He whose body was extremely large and who was desirous of crossing the ocean, troubled the mountain with his hands and feet.

✓ पोड्यमानस्तु बलिना महेन्द्रस्तेम पर्वतः ।
दीतिनिष्पत्तेयामास काञ्चनाञ्जनराजतीः ॥५॥

The Mahendra mountain that was thus troubled by the powerful Hanuman began to emit golden and silvery dust.

कृतकण्ठगुणाः क्षीवा रक्तमाल्यानुलेपनाः ।
 रक्ताक्षाः पुष्कराक्षाश्च गगनं प्रतिषेद्धि ॥२५॥
 हारनूपुरकेयूरपरिहार्यधराः स्त्रियः ।
 विस्मिताः सस्मिता स्तस्थु राकाशे रमणैः सह ॥२६॥
 दर्शयन्तो महाविद्यां विद्याधरमहर्षयः ।
 विस्मिता स्तरथुराकाशे वीक्षां चक्रश्च पर्वतम् ॥२७॥
 शुभ्रश्च तशशब्द मृषीणां भवितात्मनाम् ।
 चारणानां च सिद्धानां स्थितानां विमलाम्बरे ॥२८॥
 एष पर्वतसंकाशो हनूमान्मारुतात्मजः ।
 तितीर्षति महावेगः समुद्रं वृषणालयम् ॥२९॥
 रामार्थं वानरार्थं च चिकीर्षन्कर्मदुर्जकरम् ।
 समुद्रस्य परं पारं दुष्प्राप्य प्राप्तु मिच्छति ॥३०॥

Those in whose necks were lying the garlands of flowers and on whose bodies were smeared the ointments of *Raktumali chandan* &c, whose eyes were red and like lotuses and who were intoxicated (*क्षीवा:*) ascended the sky. And the ladies who had put on garlands, anklets, and bracelets on the upper and lower arms &c, stood with their lovers in the sky smiling and wondering. The demi-gods and the great sages stood wonder-struck in the sky, pointing out the great skill (of the monkey) and gazed at the mountain. At that time the words of respectable sages, *charanas* and *siddhas* who were sitting in the open sky were heard to say: viz, "this mountain-like Hanuman the son of the wind, who is possessed of

great speed is ready to cross this great ocean, the abode of Varuna. He is desirous of getting to the other end of the ocean which is uncrossable, for the sake of Rama and Angada Vanara, with a determination to perform a very difficult task.

इति विद्याधरा वाचः श्रुत्वा तेषां तपस्विनाम् ।
तमप्रमेधं ददश्युः पर्वते वानरर्षभम् ॥३१॥

Having heard these words of those ascetics the *Vidyadharas* saw that immeasurable best *Vanara* on the mountain.

And then Hanuman (उत्पतिष्ठन्महाबलः) who was very powerful flew: and then (वानरान्वानरश्चेष्ट इदं वचनमवशीत) that best *Vanara* spoke these words to the other *Vanaras*.

यथा राघवनिर्मुक्तः शरः श्वसनविक्रमः ।
गच्छेत्तद्गमिष्यामि लङ्का राघणपालिताम् ॥३२॥

Just as the arrow discharged by Rama goes with the velocity of the wind, so I will go to the Lanka which is protected by Ravana.

नहि दृश्यामि यदि तां लङ्कायां जनकात्मजां ।
अनेनैव हि वेगेन गमिष्यामि सुरालयम् ॥३३॥

If I do not find the daughter of Janaka in the Lanka, then with the same speed I will proceed to the abode of the gods.

यदि वा त्रिदिवे सोतां न दृश्यामि कृतध्रमः ।
बद्धा राक्षसराजानमानयिष्यामि राघणम् ॥३४॥

And if inspite of all my trouble, I do not find Sita in heaven; then I will bring down Ravana, making him a prisoner.

सर्वथा कृतकार्योऽहमेष्यामि सहस्रीतया ।
आनयिष्यामि वा लङ्कां समुत्पादय सरावणम् ॥४२॥

Having completely achieved my object, I shall come back with Sita; or I will uproot Lanka with Ravana and bring it here.

एवमुक्त्वा तु हनुमान् वानरो वानरोत्तमः ।
उत्पपाताथ वेगेन वेगवानविचारयन् ॥४३॥

The best of the *Vanaras* Hanuman having said so, jumped with reckless speed.

सुपर्णमिव चात्मानं मेने स कपिकुञ्जरः ॥४४॥

And that best *Kapi* believed himself to be like *Sūrpaṇ* (the celestial eagle).

सुपुणितांत्रे र्बहुमिः पाशपैरन्वितः कपिः ।
हनुमान् पर्वताकारो अभूवाञ्छ्रुतदर्शनः ॥४९॥

That *Kapi* surrounded by a number of fragrant trees, assumed a wonderful appearance like that of a mountain.

स नामाकुसुमैः कोर्णः कपिः साञ्छुरकोरकैः ।
शुशुभे मेष्टसंकाशः खद्योतैरिष्व पर्वतः ॥५१॥

that *Kapi* कपि covered by budding flowers of various kinds shone like a cloud and looked like a mountain surrounded by glow-worms.

स्लाङ्गूलं च समाविद्धं प्लवमानस्य शोभते ।
अभ्वरे वायुपुत्रस्य शाकन्वज्ञ इवोच्छ्रितः ॥६२॥

When he was flying in the sky, his long and raised tail shone like the flag of Indra.

तस्य वानरसिंहस्य प्लवमानस्य सोगरम् ।
कक्षान्तरातो वायु जीवूतद्व गर्जति ॥६२॥

At the time that monkey-lion was flying over the ocean the wind that had entered his side was emitting a terrible sound like the thunder of a cloud.

उपरिष्टाच्छुरारेण च्छायया चावगाढया ।
सागरे माहताविष्टा नौरिवासीक्षदा कपि: ॥६८॥

By the shadow of his great body (while he was flying in the sky), that was falling on the surface of the ocean, the Kapi appeared like a great ship propelled by the wind.

यं यं देशं समुद्रस्य जगाम स महोकपिः ।
सतु तस्याङ्गवेगेन सोन्माद इथ लक्ष्यते ॥६९॥

Those parts of the ocean where the great Kapi was going appeared raging with madness, by the impetuosity of his body.

✓ दश योजन विस्तीर्ण त्रिशत्योजनमायता ।
छाया वानरसिंहस्य जवे चाहतरो भवत ॥७०॥

The shadow of that वानर-सिंह (*Vanara-sinha*) that was ten *yojanas* wide and thirty *yojanas* long, appeared more beautiful while in motion.

शुशुभे सो महातेजा महाकायो महाकपिः ।
वायुमार्गे निरालम्बे पक्षत्रानिव पर्वतः ॥७२॥

In that soporiless Air-route that gigantic, heroic, महाकपि (*Maha-kapi*) shone like a winged mountain.

येतासौ याति बलवान्वेगेन करिकुञ्जः ।
तैन मार्गेण सहसा द्राणाङ्गत इवार्णवः ॥८१॥

In the sky by whichever way he was going, he was making the ocean look like a small pool of water by force of his speed.

आपाते पक्षिसङ्घानां पक्षिराज इव व्रचन ।
इनुमान्मेवजालानि प्रकर्षन्मारुतो यथा ॥८२॥

While he was travelling in the sky, like the king of birds, Hanuman was attracting the clouds like the wind.

पाण्डुराहण वर्णानि नीलमञ्जित्कानि च ।
कपिनारुद्यमाणानि महाप्राणि चकाशिरे ॥८३॥

And the big clouds that were attracted by him, shone, some white, some red, some black and others of मञ्जिष्ठ colour.

प्रदिवशशम्ब्रजालानि निष्पतंश्च पुनः पुनः ।
प्रच्छुष्मध्य प्रकाशश्च चन्द्रमा इव लक्ष्यते ॥८४॥

In a moment he was entering the clouds and in another moment he was coming out of them. Thus often & often hiding and reappearing he appeared like the moon.

तताप न हि तं सूर्यः प्लवन्तं वानरेश्वरम् ।
सिषेवे स तदाधायू रामकार्यार्थसिद्धये ॥८६॥

The Sun did not trouble him (that lord of monkeys) while he was flying, and the Wind waited upon him (by blowing softly so as to refresh him in his journey), for the success of Rama's mission.

नागाश्च तुष्टुबुर्यक्षा रक्षांसि विविधानि च ।
प्रेष्य सर्वे कण्विरं सहसा विगतकूमम् ॥८७॥

Having seen that best Kapi whose fatigue had disappeared in a moment (*i. e.* who was indefatigable), the Nagas, the Yakshas, and the various Rakshasas (such as Bali, Prahlad &c) began to praise him.

[*Note.* The other reading is विद्वधाः खगाः (instead of विविधानिष्ठ) which means "gods moving in the Air".]

तस्मिन्प्लवगशार्दूले प्लवमाने हनूमति ।
इश्वाकु कुल मानार्थो चिन्तयामास सागरः ॥८८॥

When that Hanuman, the chief of fliers, was flying up, the Sea, desirous of paying respect to the इश्वाकु family, thought (to himself).

साहाय्यं वानरेन्द्रस्य यदि नाहं हनूमतः ।
करिष्यामि भविष्यामि सर्ववाच्यो विवक्षताम् ॥८९॥

If I shall not render help to Hanuman, the monkey chief, I shall be an object of censure of all those who are endowed with speech.

अह मिश्वाकुनायेन सगरेण विवर्धितः ।
इश्वाकु सचिवम्भायं तज्जाह्नत्यवसादितुम् ॥९०॥

I was brought up by *Sagara* (सगर), the lord of the ईश्वारु race and this Hanuman is a friend of the ईश्वारु Family. Hence he does not deserve to be disheartened, (= to perish).

तथा मया विधातव्यं विश्रमेत् यथा कपिः ।
शेषं च मयि विश्रान्तः सुखेनातितरिष्यति ॥९१॥

I must act in such a way that the monkey will get rest. After taking rest on me he will easily cross the remaining distance.

[*Note.* The other reading is “सुखी सोतिपतिष्यति”: but the meaning is the same.]

इति कृत्वा मर्ति साध्वीं समुद्रश्चछन्मभसि ।
हिरण्यगामं मैनाकं मुद्वाच गिरिसत्तमम् ॥९२॥

Entertaining this happy thought, the Sea said to Mainaka (मैनाक) the best of the mountains concealed under water and in the centre of which there is gold.

त्वमिदासुरसङ्घानां पातालतलवासिनाम् ।
देवराजा गिरिशेष्ठं परिष्वः सन्निवेशितः ॥९३॥

O Best Mountain, You are posted here by the king of the gods as a barrier to the multitude of demons who dwell in the Nether-World.

त्वमेषा क्षातवीर्याणां पुनरेवोत्पतिष्यताम् ।
पातालस्याप्रमेयस्य द्वारमावृत्य तिष्टति ॥९४॥

And that is the reason why you are standing here obstructing the entrance of the incomprehensible

Nether-world belonging to those whose valour is well known and who are desirous of flying up (rising up) again.

तिर्यगूर्ध्वं मधश्चैव शक्तिस्ते शैल वर्धितुम् ।
तेस्मा त्संचोरयामि त्वामुपिष्ठ गिरिसत्तम् ॥१५॥

You possess power, O Mountain, to grow in size obliquely, upwards, and downwards. Hence do I urge you; rise up, O best of the mountains.

स एष कपिशार्द्धल स्त्रामुपर्येति वीर्यचान् ।
हनूमान्नामकार्यार्थी भीमकर्मा खमाल्लुतः ॥१६॥

This Hanuman, the powerful Monkey Chief is coming over you. He of terrific prowess (भीमकर्मा), has jumped up to the sky with a view to accomplish Rama's object.

अस्य साहं मया कार्यं मिश्वाकु कुलवर्तिनः ।
मम हीक्ष्योक्तवः पूज्योः परं पूज्यतमा स्तव ॥१७॥

I must help this scion of the ईश्वाकु family; those of the ईश्वाकु family are fit for being honoured by me; and they are to be honoured most by you.

कुठ साचिव्यमस्माकं न नः कार्यमतिकमेत ।
कर्तव्यं मकृतं कार्यं सतां मन्युमुदीरयेत् ॥१८॥

Please do this ministerial work of mine. Do you not transgress it. The work of good men which remains unperformed must be performed. Shake of sorrow.

सलिला दूर्घमुपिष्ठ तिष्ठत्येष कपिस्त्वयि ।
अस्माकमतिथिष्ठैव पूज्यम् षष्ठतांवरः ॥१९॥

Get up out of the water and stand: and let this Kapi (कपि) rest on you. He is my guest and he, who is the best flier is fit to be worshipped.

चामोकर महानाभ देवगन्धर्वसेवित ।
हनुमांस्त्रयि विश्रान्त स्ततः शेषं गमिष्यति ॥१००॥

O You, who have a large centre of gold, and who are resorted to by gods and Gandharvas, let Hanuman rest on you; and then he will proceed on his remaining journey.

काकुत्स्थ स्यानृशंस्य च मैथिल्याश्व विवासनम् ।
अभं च प्लवगेन्द्रस्य सर्पीक्ष्यो त्थातुमर्हसि ॥१०१॥

You should rise up, having regard to the kindness (gentlemanliness) of Rama, the kidnapping of Sita, and the exertion of Hanuman, the best of the fliers.

हिरण्यगर्भो मैनाको निशम्य लवणाभ्यसः ।
उतपात जलातूर्णं मद्दानुपलतावृतः ॥१०२॥

The golden centred Mainaka, on hearing the words of the Sea instantly came up from the waters, covered on all sides with big trees and creepers.

स सागरजलं भित्वा बभूवात्युच्छ्रित स्तदा ।
यथा जलधरं भित्वा दीसरश्म दिवाकरः ॥१०३॥

He came out after breaking the waters of the ocean, just as the Sun of blazing rays comes out after breaking off the clouds.

स महात्मा मुहूर्ते पर्वतः सलिलावृतः ।
दर्शयामास शृङ्खाणि सागरेण नियोजितः ॥१०४॥

In a moment, the high souled mountain which was surrounded by waters, came out and showed its summits, having been so commanded by the ocean.

[Note. *Andaman-Nicobar islands, Malacca Strait, and Malaya Peninsula.*

Although Malaya has in recent years come to be regarded as as part of the Far East, it has never been forgotton that both geographically and historically, the Malaya Peninsula is essentially part of Greater India. So at the present time troops of the Indian Army are playing an important part in the defence of Singapore and of Malaya as a whole.

The importance of Singapore in the defence of India is now generally recognised. General Sir Robert Cassells Commander-in-Chief in India recently observed that if Malaya and its great Fortress of Singapore were to fall into the hands of the enemy, the British Fleet would thereby lose its great base in the East and the whole Coastline from Calcutta to Madras would become liable to raids and bombardments by sea and air. Singapore has thus become of first importance to the defence of India and may be considered as one of her outposts. In other words, if Singapore were lost India would be directly threatened.

Singapore is the corner stone of British strategy over a wide area in East Asia which includes the Indian Ocean and the Bay of Bengal. Just as Egypt is the first line of this country's defence in the West,

so Singapore and the Federated Malay States are its first line of defence in the East. With Singapore in hostile hands, the approaches to Burma and the Indian sub-continent would be gravely imperilled, to say nothing of the link joining Great Britain and India with the Dominions of the southern hemisphere. Singapore to day is, of course, much more than a naval base, with a floating dock and graving dock both capable of taking the biggest vessels afloat. It is no less important as an air base while the troops—including Indians—and fortifications which defend the naval and air bases make it a fortress of the first order. From Singapore the R. A. F. looks out across the South China Sea to Hong Kong and south-east to Borneo and Sarawak, west to Ceylon and south to Port Darwin and Australia, so supplementing the defensive strength of coastal batteries with a tremendous range. There is every reason to believe that any hostile vessels approaching Singapore would receive a very warm reception.]

शातकुम्भमयैः शृङ्गैः सकिनरमहोरगैः ।
 आदित्योदयसंकाशै रुह्लिखद्विरिवाम्बरम् ॥१०५॥
 तस्य जाम्बनदैः शृङ्गैः पर्वतस्य समुत्थितैः ।
 आकाशं शखसंकाशमभवत्काञ्चनम्बरम् ॥१०६॥

When Mainaka mountain rose up, the sky that was dark like iron-weapons, became full of golden lustre on account of its golden peaks inhabited by *Kinnaras* and *Mahanagas*, which were like the rising Sun and which were touching the Sky.

जातरूपमदैः शृङ्गे भ्राजमानै मेहाप्रभैः ।
आदित्यशतसंकाशः सोऽभवद्विरिसत्तमः ॥१०७॥

That best of mountains appeared like a hundred Suns rising together, by its golden and shining peaks.

तमुतिथतमसङ्गेन हनुमानप्रतः स्थितम् ।
मन्ये लवणतोयस्य विघ्नोऽयमिति निश्चितः ॥१०८॥

On seeing the mountain risen up, alone (and unsupported) in the midst of the ocean, he firmly believed that it was an obstacle (in his way), as it stood in front of him.

सतमुच्छ्रितमत्यर्थं महावेगो महाकपिः ।
उरसा पातयामास जीमूतमिव मारुतः ॥१०९॥

That great monkey of great velocity dashed away with his chest that mountain which had come up very high just as the wind (does) a cloud.

स तदासादित स्तेन कपिना पर्वतोत्तमः ।
बुद्ध्वा तस्य हरेवेगं जहर्ष च ननाद च ॥११०॥

That best of the mountain being thus dashed by the monkey gave out roars of laughter knowing the high velocity of that monkey.

तमाकाशगतं वीरं आकाशे समुपस्थितः ।
प्रीतो हष्टमना वाक्यमब्रवीत्पर्वतः कपिम् ।
मानुषं धारयन्नप्रमात्मनः शिखरे स्थितः ॥१११॥

Then that mountain assuming the form of Man sat on its own peak, and sitting thus in the sky, with a pleased mind, said these words to the monkey who was flying in the sky.

दुष्करं कृतशान्करं त्वमिदं वानरोत्तमं ।
निपत्य मम शृङ्गेषु सुखं विश्रम्य गम्यताम् ॥११२॥

O Best of the Monkeys, you have accomplished this difficult task; so descending on my summit, take rest (for some time) and then proceed with ease further.

राघवस्यकुले जाते रुदधिः परिवर्धितः ।
स त्वां रामहिते युक्तं प्रत्यर्चप्रति सागरः ॥११३॥

The Sea has been brought up (increased on all sides) by those (sons of Sagara) born in the family of Raghava. Hence he is honouring you who are intent upon doing good to Rama.

कृते च प्रतिकर्तव्यमेष धर्मः सनातनः ।
सोऽयं तत्प्रतिकारार्थी त्वत्तः संमानमर्हति ॥११४॥

'One good turn deserves another in return' is an established rule of moral law. He therefore deserves respect from you, desirous as he is of returning the obligation.

तिष्ठ त्वं हरिशानुल मयि विश्रम्य गम्यताम् ।
त्वं विभित्तमनेनाह बहुमानात्प्रचोदितः ॥११५॥

O Monkey Chief, stop, take rest on me and then proceed further. I have been urged by this Sea with great respect for your sake, with these words.

योजनानां शतं चापि कपिरेष खमाल्लुतः ।
तव सानुषु विश्रान्तः शोषं प्रक्रमतामिति ॥११६॥

"This monkey has flown over a distance of a hundred yojanas in the sky; let him take rest on

your summits and then let him cover the remaining distance."

तदिदं गन्धवत्स्वादु कन्दमूलफलं वहु ।
तदास्वाद्य हरिश्चेषु विश्रान्तोऽनुगमिष्यति ॥१७॥

You should therefore, O Monkey Chief, enjoy these various fragrant and sweet bulbous and other roots and fruits; take rest and then go further.

अस्माकमपि संबन्धः कपिमुख्यं त्वयास्ति वै ।
प्रख्यातश्चिषु लोकेषु महागुणं परिग्रहः ॥१८॥

O Best of Monkeys, our connection with you is well known throughout the worlds, and is very meritorious.

वेगवन्तः प्लवन्तो ये प्लवगा मारुतात्मज ।
तेषां मुख्यतमं मन्ये त्वामहं कपिकुञ्जर ॥१९॥

O Best of Monkeys, O you son of Maruta, I believe you to be the best of all fliers, who are known for flying with great speed.

अतिथि किल पूजार्हः प्राकृतोऽपि विजानता ।
धर्मं जिक्षासमानेन किं पुनस्त्वादशो महान् ॥२०॥

Even an ordinary guest is to be honoured by one who knows (the ordinary rules of etiquette), then how much more should you of excellent merits be honoured by a person who has the desire to know his duties well.

त्वंहि देववरिष्ठस्य मारुतस्य महीत्मनः ।
पुत्रस्तस्यैष वेगेन सदृशः कपिकुञ्जर ॥२१॥

O Best of the Monkeys, you are the son of the best of the gods, the high souled Maruta, and you are similar to him in speed.

पूजिते त्वयि धर्मक्षेप पूजां प्राप्नोति मारुतः ।
तस्मात्स्वं पूजनीयो मे शृणु चाप्यत्र कारणम् ॥१२२॥

In case you who are knower of your duties are honoured, then the god Maruta will consider himself honoured by me. There is yet another reason for honouring you: please hear it.

पूर्वं कृतयुगे तात पर्वताः पक्षिणोऽभवन् ।
तेऽपि जग्मुदिशः सर्वा गरुडानिलवेगिनः ॥१२३॥

Formerly in the Golden Age, O Friend, the mountains had wings. They all used to go in all directions with the same agility as that of the Eagle and the Wind.

ततस्तेषु प्रयातेषु देवसङ्घा सहर्षिभिः ।
भूतानि च भयं जग्मुस्तेषां पतनशङ्कया ॥१२४॥

The multitudes of gods with sages and other creatures were also overcome with fear at the thought of their falling down when they were moving through the Air.

ततः कुद्धः सहव्याक्षः पर्वतानां शतऋतुः ।
पक्षीश्चिद्देह वज्रेण ततः शतसहस्रशः ॥१२५॥

Then the thousand-eyed god Indra, being enraged, cut off the wings of the mountains into hundreds and thousands of pieces with his thunderbolt.

समामुपागतः कुद्धो वज्रमुद्घम्य देवरात् ।
ततोऽहं सहसा क्षिप्तः श्वसनेन मदात्मना ॥१२६॥

That king of the the gods, raising his thunderbolt, approached me with rage. Just then I was thrown aside by the magnanimous Wind

अस्मिलुवणतोये च प्रक्षिप्तः प्लवगोत्तम ।
गुप्तपक्षः समग्रश्च तव पित्राभिरक्षितः ॥१२७॥

And by being thrown into this ocean, O best of the Monkeys, with my wings preserved, I was completely saved by your father.

ततोऽहं मानयामि त्वां मान्योऽसि मम मारुतः ।
त्वया ममैष संबन्धः कपिमुख्य महागुणः ॥१२८॥

Hence I respect you, for the Wind indeed deserves to be respected by me. This, O Chief of the Monkeys, is my connection with you, and it is of high quality.

अस्मिन्नैव गते कार्ये सागरस्य ममैव च ।
प्रीतीः प्रीतमनाः कर्तुं त्वमर्हसि महाकपे ॥१२९॥

Having regard to this duty of the Ocean and mine towards you, O big Monkey, it is fit you should accept this honour from me, with a pleased mind.

अमं मोक्षय पूजां च गृहाण हरिसत्तम ।
प्रीतिं च मम मान्यस्य प्रीतोऽस्मि तव दर्शनात् ॥१३०॥

O Best of Monkeys, (take rest on my summit and) remove your fatigue and accept my veneration, and thus gladden my heart. I am pleased with your visit (at your sight).

एवमुक्तः कपिष्ठेषुस्तं नगोत्तममब्रवीत् ।
प्रीतोस्मि कृतमातिथ्यं मन्युरेषोपनीयताम् ॥१३१॥

The Chief of the Monkeys, thus spoken to, said to the best of the mountains, "I am pleased with you, for you have shown hospitality to me. But you shonld not entertain any ill feeling with me, (as I can not accede to your request).

त्वरते कार्यकालो मे अहश्चाव्यतिवर्तते ।
प्रतिशा च मया दत्तो न स्थातव्यमिदान्तरे ॥१३२॥

I am in much haste to perform my duty; the day is passing off rapidly; I have given the promise of a nonstop flight (*i. e.* I shall not stop in the middle)".

इत्युक्त्वा पाणिना शैलमालम्ब्य हरिपुङ्गवः ।
जगामकाशमाविद्य वार्यवान्प्रहसन्निव ॥१३३॥

With these words, resting his hand on the mountain the powerful monkey chief proceeded through the sky with a smile.

स पर्वतसमुद्राभ्यां बहुमानादवेक्षितः ।
पूजितश्चोपपन्नाभिराशीर्भिनन्दितः ॥१३४॥
अथोर्ध्वे दूरमाप्लुत्य हित्वाशैलमहार्णवौ ।
पितुः पन्थानमासाद्य जगाम विमलेऽम्बरे ॥१३५॥

Thus that Hanuman, who was received with great respect by the ocean and the mountain and respected and congratalated with the best of blessings by them, left the ocean and the mountain, and flew high up in the air, and reaching the air-toute of his fatber proceeded on his journey in the clear sky.

भृयश्चोर्ध्वगति प्राप्य गिरि तमवस्थोकयन् ।
वायुसनु निरालङ्घो जगाम कपिकुञ्जः ॥१३६॥

Again rising up very high, after having cast a departing glance at the mauntain, that son of the Wind, the best of the Monkeys, proceeded in the sky quite unsupported.

तद्वितीयं हनुमतो दृष्ट्वा कर्म सुकुष्करम् ।
प्रशश्नसुः सुराः सर्वे सिद्धाश्च परमर्थयः ॥१३७॥

Thus Hanuman proceeded further without resting even for a moment. Having seen this most difficult task of his, all the gods, demi-gods and sages praised him.

देवताश्चाभवन्हृष्टा स्तत्रस्था स्तस्य कर्मणा ।
काञ्चनस्य सुनाभस्य सहस्राक्षश्च वासवः ॥१३८॥

The gods, Indra and others who were standing in the sky became pleased at this deed of the Gold-Centred Mountain.

उवाच वचनं धीमान्परितोषात्सगद्ददम् ।
सुनाभं पर्वतश्चेष्टुं स्वयंमेव शंखीपतिः ॥१३९॥

Indra himself spoke these words with feeling to the excellent navelled mountain:

हिरण्यनाम शैलेन्द्र परितुष्टोऽस्मि ते भृशम् ।
अभयं ते प्रयच्छामि गच्छ सौम्य यथासुखम् ॥१४०॥

O golden centred best of the Mountains, I am verily much pleased with thee. I give you a boon of safety. Please now go back with ease.

साहस्रं ते सुमहद्भ्रान्तस्य हनूमतः ।
कप्रतो योजनशतं निर्भयस्य भये लति ॥१४१॥

You have rendered valuable assistance to Hanuman, who was tired, while he was crossing hundred yojanas and when there was a chance of danger to him who was dauntless.

सतत्प्रर्थमलभद्रिपुलं पर्वतो तमः ।
देवतानां पर्ति दृष्टवा परितुष्ट शतक्रतुम् ॥१४२॥
स वै दत्तवरः शैलो बभूवावस्थित स्तदो ।
हनूमांश्च मुहूर्तेन व्यतिक्रकाम सागरम् ॥१४३॥

The best of the mountains became much pleased, having seen Indra much satisfied. That mountain on receiving the boon resumed his original position. And Hanuman in a moment was observed crossing the ocean.

[*Note.* Now let us pause here and examine which must be the *Mainaka* that had plunged itself into the ocean and come out of the Ocean to receive Hanuman. It seems that the *Andaman-Nicobar* islands must be the मैनाक (*Mainaka*) mountain, for the following reasons:-

(1). These islands must be situated in the sea to the south of Bengal, at a distance of about 800 to 1000 miles, which is approximately 100 *yojanas*.

(2). If we drop अंदा (*Anda*) from अंदामन् (*Andaman*), and बार Bar from निकोबार (*Nicobar*), what remains is मन+निको (*Man+Nico*)=मणिको, the phonetic expression of which very much resembles मैनाक (*Mainaka*).

(3). The *Andaman-Nicobar* islands are islands formed by the sinking of mountains in the sea. That is the present opinion of geographers and geologists.

(4). There is the *Malacca* Strait between the Malaya Peninsula and the Sumatra island. It is possible that मलाका (Malacca) may be a corruption of मैनाक Mainaka, for it so much resembles in phonetic sound.

At the same time I do not overlook the fact that on the western coast of the Malaya Peninsula there is a town bearing the name मलाका (Malacca) from which the strait may have been so named. But this town could not have been the old मैनाक (Mainaka) for the description of मैनाक (Mainaka) as given in the Ramayana resembles that of the Andaman-Nicobar islands. It is possible मलाका (Malacca)=मैनाक (Mainaka) strait may have been named after Andaman - Nicobar islands and that मलाका (Malacca) town may have been so named after the Malacca Strait.

(5). The situation of Andaman-Nicobar and Malacca Strait, especially the latter is just on the Equator. And on the map the strait looks like an entrance door for the Netherlanders to come out to the Northern Hemisphere; and the Andaman Nicobar islands are situated like a bolt (परिब) to that door.

(6). In Sumatra there is a town called Indrapura and a mountain called Indragiri. These names suggest that there must have, in old times, lived there Yakshas (यक्षाः), Gandharvas, Nagas and such others

then known as demi-gods, whose king may have been known as Indra.

(7). In the South-west corner of the Celebes islands, there are cape मन्दर (Mandara) and Mandara Gulf. It is not improbable that the old Puranic *Mandar mountain* round which the ocean was said to have been churned, was situated there. It is situated exactly on the Equator, midway between the Northern and Southern Hemispheres, where देवाः & दानवाः (Devas and Danavas) respectively lived. This Manadara (मन्दर) mountain must also have been the place where धन्वन्तरी (Dhanvantari) produced अमृत (nectar), as said in the कुर्मावतार-कथा (legend of the *Kurmaravatara*) in Bhagavata. All these islands are known as “ Spice-islands”. And they are full of various kinds of medicinal herbs. It is possible that was the central place where देव, दानव and नाग people met together and putting their heads together, examined by the process of chemical analysis the various herbs, and determined the merits of each, and thus founded the well known आयुर्वेद (Ayurveda) Science and finally succeeded in exploring such a valuable medicine like the *Nectar* (अमृत). In this connection the following details of the कथा (legend) is worth bearing in mind.

The Supreme Lord advised the gods (who had approached him for a remedy to protect them from the tyranny of the demons) to make peace (friendship) with them and then try to reap the best fruit of mutual help and co-operation including अमृत (Nectar).

They were also advised to throw in the क्षीरोदधि=क्षारोदधि (*i.e.*) (salty ocean ocean), वीरुणलक्षा=ओषधीः सर्वाः and मन्थानं मन्दरं कृत्वा, to make the Mandara mountain the base or centre of the chemical research of these ओषधीः (herbs) and to (नैवं कृत्वा तु वासुकिम्) make the वासुकि-नाग (Vasuki Naga) the churning rope. Who was this *Vasuki Naga* appears from the following:-

ततो देवा सुराः कृत्वा संविदं कृतसौहृदाः ।
उद्यमं परमं चक्रु रमृतार्थं (परम्पर) ॥
ततस्ते मन्दरगिरिमोजसोत्पाटय दुर्मदाः ।
नदन्त उदधि निन्युः शक्ता परिव्रब्धाहवः ॥
ते नागराज मामन्त्र्य परिवीथ गुरौ मुदा ।
आरेभिरे सुसंयता मथितुं तेऽमृतार्थिनः ॥

Then the देवाः and असुराः (Devas and Asuras) made friendship and made the best exertions for the production of various good things culminating in अमृत Nectar. It is said that they by their valour dragged the मन्दर mountain (after uprooting it) and brought it in the ocean. Then they invited there the नाग-राज (Naga-Raja) and sat round a गुरु (preceptor) with pleasure *i. e.* (held a joint deliberation at a meeting presided over by a learned man), and commenced with full exertion and restraint, the churning (the chemical examination) with the object of finding out the अमृत (nectar),

Thus when the Devas, Danavas and Nagas put in their joint exertion, several prized things came out; and at last

अथोदतिष्ठत्पुरुषः सुभगः सिंहिक्रमः ।
अमृतापूर्णकलशं विभद्वलयमूषितः ॥

स वै भगवतः साक्षाद्विषो रंशांससम्भवः ।
धन्वन्तरि रिति ख्यात आयुर्वेदविगिज्यभाक् ॥

there came out an illustrious man of extra-ordinary exploit, adorned with armlets, bearing a pot full of अमृत (nectar). He was as it were an incarnation of God himself, by name Dhanvantari (धन्वन्तरि) having full knowledge of (आयुर्वेद) Ayurveda and possessing the merits of god Brihaspati (ब्रह्मस्पति).

Thus in the East Indies there was also the (मन्दर) Mandara mountain, where the whole of Ayurveda was found out by the joint exertions of *Devas*, *Danavas* and *Nagas*, after making a chemical analysis of a number of medicinal herbs (ओषधोः) that were growing in those islands.

The (कथा) legend also says that at one time the Mandara mountain was sinking into the sea and had to be kept steady by a support underneath. That may be the reason why at present there is no such mountain there, but only Mandara strait. For aught we know, the mountain may have sunk under the sea.

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः ।
अब्रुवन्स्यर्यसंकाशां सुरसां नागमातरम् ॥ १४५॥

Theafter gods, Gandharvas, Siddhas and great sages spoke to Surasa (सुरसा) the mother of the Nagas (नागाः) who was like the blazing Sun.

अथ वातात्मजः श्रीमान्त्लघते सागरोपरि ।
हनूमान्नाम तस्य त्वं मुहूर्तं विज्ञ मावर ॥१४६॥

"This Hanuman, the glorious son of Maruta is flying over the ocean; please act in such a way as to be an obstacle to him for a moment".

राक्षसं रूपमास्थाय सुषोरं पर्वतोपमम् ।
दंष्ट्राकरालपिङ्गाक्षं वक्त्रं कृत्वा नभःसमम् ॥१४७॥

"Accordingly assuming the form of a furious demoness of the size of a mountain, having the mouth of furious jaws, yellow eyes and similar to the sky",

बलमिच्छामहे हातुं भृयश्चास्य पराक्रमम् ।
त्वा विजेष्यत्युपायेन विषादं वा गमिष्यति ॥१४८॥

"We wish you to measure his strength and also his power to perform exploits. Either, if he has strength and is resourceful, he will conquer you by some means; otherwise he will stop in despair."

एवमुक्ता तु सा देवी देवतै रमितकृता ।
समुद्र मध्ये सुरसा विप्रति राक्षसं घपुः ॥१४९
चिह्नं विरूपं च सर्वस्य च भयावहम् ।
प्लवमानं हनूमन्त मावृत्येष्मुखाचह ॥१५०॥

Having been thus invoked and spoken to by gods, (सुरसा) Surasa bore the form of a demoness in the midst of the ocean; her form was deformed and ugly and fearful to look at. She having surrounded Hanuman, spoke to him thus.

मम भक्ष्यः प्रदिष्ट स्त्वमीश्वरै धानर्षभ ।
अहं त्वां भक्षयिष्यामि प्रविशोदं ममाननम् ॥१५१॥

"O Best of monkeys, I have been given a boon by God that you are my food. So I will eat you up. Enter this my mouth."

[*Note.* The islands of *Sumatra* and *Java* are full of volcanic mountain-ranges. And the furious volcano of "Cracatoa" situated in the strait between the islands of Sumatra and Java that burst recently, proved most destructive. And in the island of Java, there are volcanic mountains of a greater height than those in Sumatra. One of the southernmost mountain peaks in Sumatra is known as "Sumeru", सुमेरु (the birth-place of हनुमान्): it is situated near the present famous port of *Surabaya*. It is 12000 ft. high. Java was originally populated by Hindus; and still there is a big Hindu temple there known as "*Bora Badar*" बडा-बदर famous for its Hindu architecture. As there is Mahomedan rule there at present the बडा-मंदिर of the Hindus is now corrupted to बोरा-बदर. In the same way the सुरसा who was नाग-माता became सुरसा-माता which was next changed to सुरसा-मैया and then changed to सुरसा-बया or *Surabaya*. From the Ramayana it appears that in Java lived people of the *Naga* race who worshipped the big volcanic mountain situated there, as सुरसा-माता (*Surasa Mata*). It should be also marked that between Sumatra and Borneo, there is a strait still known as *Kari-Mata* Strait. (The legend of Ahi-Ravana and Mahi-Ravana, Rama and Lakshmana, and Kali Mata may be interesting in this connection). It appears that the crossing of the series of the volcanic ranges in Sumatra and Java (especially the latter) by Hanuman has been

put by the poet in poetic style, as if the नागः (the Nagas) requested their goddess (mother) सुरसा (Surasa) to rise & test the strength of Hanuman, whereupon she assumed her उद्धामुखि (volcanic) form and opened her burning jaws and asked Hanuman to venture to pass through it.

It appears that after passing over the Andaman-Nicobar islands, which, it is said were posted there to serve the purpose of a bolt to the door-way of the पाताल-निलयानां (residents) of the पाताल (Netherlands), Hanuman now flew over Sumatra and Java (सुमात्रा and जावा) which were full of volcanoes, and that the description of this as given in Valmiki Ramayan (वाल्मीकी रामायण) is nothing but "Animism" (*i. e.* attributing of a living soul to inanimate objects), which is still extant in India.

Again in the third and fourth chapters of the अरण्य काण्ड Viradha's story is given. It appears therefrom that जव (Java) was a powerful monarch in the East Indies: his wife was Shatahrida (शतहृष्टा) and his son by her was विराध. This विराध (Viradha) in his previous birth was a गन्धर्व by name तुंबरु. As he there fell in love with रंभा, he missed his duty of attendance on कुबेर. So by कुबेर's curse, the तुंबरु became the demon Viradha (विराध).

It is thus clear that "Java" was so named after King जव.]

एवमुक्तः सुरसया ग्राञ्छली वर्णर्वभः ।
प्रहष्टवद्नः श्रीमानिदं वसनमग्रवीत् ॥५२

Having been thus addressed by Surasa (सुरसा), the best of the monkeys, illustrious and of a pleasant face, spoke thus to her with folded hands.

रामो दशरथिनाम् प्रविष्टो दण्डकारणम् ।
लक्ष्मणेन सहभ्रात्रा वैदेशा चापि भार्यया ॥१५३॥
अन्यकार्यविषक्तस्य बद्धवेरस्य राज्ञसैः ।
तस्य सीता हता भार्या रावणेन यशस्विनी ॥१५४॥
तस्याः सकाशं दूतोऽहं गमिष्ये रामशासनात् ।
कर्तुं मर्हति रामस्य सात्रं विषयवासिनी ॥१५५॥

O demoness, Rama, son of Dasharatha has come to and lived with his brother Lakshmana and wife Sita in the Dandakaranya (दण्डकारण्य). From there, the glorious Sita, wife of Rama who has contracted a bitter enmity with the demons, has been kidnapped by Ravana, while Rama was engaged in some other work. Under the orders of Rama, I, his messenger will go to her presence. So you who are residing in this part of the country should render help to me.

अथवा मैथिलीं दष्टवा रामं चाक्षिष्टकारिणं ।
आगमिष्यामि ते वक्त्रं सत्यं प्रतिक्षुणोमि ते ॥१५६॥

or (*i. e.* if you do not agree to it) I promise you truly that I shall return to your mouth after seeing Sita and the stainless Rama.

पवसुका दनुमता सुरसा कामरूपिणो ।
अब्रवीश्नातिष्ठर्त्तमां कश्चिदेष वरो मम ॥१५७॥

Thus addressed by Hanuman, Surasa who could change her form at pleasure, replied thus: "No body dare transgress me; that is my boon".

तं प्रयान्तं समुद्रोक्ष्य सुरसा वाक्यं मन्त्रवीत् ।
बलं जिह्वासमाना सा नागमाता हनुमतः ॥१५८॥

That *Naga-mata* (नागमाता) with a view to estimate his strength, spoke thus to Hanuman, seeing him proceeding further.

प्रविश्य वहनं मेऽय गन्तव्यं वानरोत्तम ।
वर एष पुरादत्तो मम धात्रेति सत्वरा ॥१५९॥
व्यादाय चिपुलं वक्त्रं स्थिता सा मारुते: पुरः ॥१५९॥

"O best of Monkeys, You will have to go after having entered my mouth first today. This was the boon formerly given me by the Creator." So saying, she speedily opened her large mouth and stood in front of (मारुत) Maruti.

एवमुक्तः सुरसयां कुदो वानरपुङ्गवः ।
अब्रवोत्कुरु वै वक्त्रं येन मां विषहित्यसे ॥१६०॥

The best of the monkeys having been addressed thus, became angry and replied: "Open your mouth so wide that you can bear me in."

इत्युक्त्वा सुरसां कुदो दशयोजनं मायतम् ।
दशयोजनविस्तारो हनुमान भवतश्च ॥१६१॥

Having so said to Surasa (सुरसा) whose mouth was 10 yojanas in extent, Hanuman himself became equally wide in size.

तं दृष्ट्वा मेघसंकाशं दशयोजनं मायतम् ।
चकार सुरसा चाप्यास्थं विशयोजनं मायतम् ॥१६२॥

Having seen him like a cloud ten yojanas in extent, Surasa opened her mouth twenty yojanas in extent.

तां दृष्ट्वा व्यादितास्थां तु वायुपुत्रः सुबुद्धिमान् ।
हनूमांस्तु ततः कुद्दस्त्रिशशोजनमायतः ॥१६३॥

Heaving seen her of opened mouth, that intelligent वायुपुत्र हनुमान् again became angry and enlarged his body thirty yojanas in extent.

चकार सुरसा वक्त्रं चत्वारिंश तशोच्छ्रुतम्
वभूव हनूमान्वीरः पञ्चाशशोजनोच्छ्रुतः ॥१६४॥

चकार सुरसा वक्त्रं षण्योजन मायतम् ।
तथैव हनूमान्वीरः सप्ततीयोजनोच्छ्रुतः ॥१६५॥

चकार सुरसा वक्त्रं मशीता योजनायतम् ।
हनूमानवलप्रख्यो नवतीयोजनोच्छ्रुतः ॥१६६॥

चकार सुरसा वक्त्रं शतयोजनमायतम् ।
तं दृष्ट्वा व्यादितं त्वास्थं वायुपुत्रः सुबुद्धिमान् ।
संक्षिप्यात्मनः कायं वभूवाङ्गुष्ठमात्रकः ॥१६७॥

Then *Surasa* enlarged her mouth 40 yojanas and Hanuman enlarged his body 50 yojanas. *Surasa* made her mouth 60 yojanas, and Hanuman made his body 70 yojanas; and when she made her mouth 80 yojanas Hanuman made his body 90 yojanas. Then *Surasa* enlarged her mouth 100 yojanas. Having seen this, the intelligent Hanuman contracted his body to the size of a thumb only.

सोऽभिपद्याथ तद्वक्त्रं निपत्य च महाबलः ।
अन्तरिक्षे स्थितः शीमानिदं वचनमब्रवीत् ॥१६८॥

That valiant Hanuman at once fell into her mouth and hastened away outside in no time. And then standing in the sky spoke to her thus.

प्रविष्टोऽस्मि हि ते वक्त्रं दाक्षायणि नमोऽस्तुते ।
गमिष्ये यत्र वैदेही सत्यभासोऽद्वरस्तव ॥१६९॥

O mother, a bow to thee: I have entered your mouth. I shall now go where Sita is. Your boon has proved true; and I am hale and hearty.

[*Note*:-Now please pause here and construe the meaning to be assigned to this figurative language of enlarging the mouth of Surasa & enlarging the body of Hanuman; and in running this sort of race Hanuman won the race by entering Surasa's mouth and getting out of it quite un-injured in a moment. A glance at the map of the world will show that the regular chain of volcanic mountains in Sumatra and Java was about 1000 miles in extent. And these volcanic craters appear to have been taken by the poet as the wide open and blazing mouth of Surasa-Mata, through which the Nether-landers must pass on their way from the Southern Hemisphere to the Northern Hemisphere and *Vice versa*. This appears to have been said by the poet to be the boon given to Surasa by the Creator. How graphic this picture appears is left to the reader to judge.]

तं दृष्ट्वा वदनान्मुक्तं चक्रं राहुमुखादिष्ठ ।
अब्रषीत्सुरसादेवी स्वेन रूपेण बानरम् ॥१७०॥

Then *Surasa Devi* (goddess Surasa) resuming her original god-like form on seeing Hanuman freed from

her demonish jaws like the moon from the mouth of Rahu, spoke to the monkey.

अर्थसिन्धौ हरिश्चेष्ट गच्छ सौभ्य यथासुखम् ।
समानव च वैदेहीं रायवेण च महात्मना ॥१७१॥

O best of monkeys, now go with ease for the success of your mission. Bring back Sita and unite her with Rama the great soul.

तत्पृतीयं हनुमतो दृष्ट्वा कर्म सुदुर्करम् ।
साधु साध्विति भूतानि प्रशाशन्ति स्तदा हरिम ॥१७२॥

The Beings on finding that most difficult third task of Hunaman accomplished, extolled the Monkey with the words: "Well done, Well done."

स सागर मनावार्यं मध्येत्य बहुणालयम् ।
जगामोकाशमाविश्य वेगेन गृहणोपमः ॥१७३॥

Thereafter he having come near the uncontrollable ocean, the residence of Varuna, flew, pervading the sky, with the velocity similar to that of *Guruda* (the Celestial eagle).

[*Note*:-The other reading is अनाधृत्यम् instead of अनावार्यम् which has the same meaning.]

सेविते वारिधाराभिः पतगैश्च निषेदिते ।
चरिते कैशिकाचार्यैँ रैरावत निषेदिते ॥१७४॥

सिहकुञ्जर शार्दूल पतगोरग वाहनैः ।
विमानैः संपत्तिनिश्च विमलैः समलंकृते ॥१७५॥

बजाशनि समस्पर्शैँ पावकै रिव शोभिते ।
कृतपुण्यै र्महाभागैः स्वर्गजिह्वा रघिष्ठिते ॥१७६॥

वहता हव्य मर्त्यन्तं सेविते चित्रभानुमा ।
 प्रहृष्टप्रचन्द्रार्कं सारागणविभूषिते ॥१७७॥
 महर्षिण गन्धर्वं नोमयक्षं समाकुले ।
 विविके विमले विश्वे विभावसु निषेदिते ॥१७८॥
 देवराजं गजाकान्ते चन्द्रं सर्यं पथे शिवे ।
 विताने ओष्ठलोकस्य विमले ब्रह्म निर्मिते ॥१७९॥
 बहुशः सेविते वर्णे विघाधरगणे वृत्ते ।
 जगाम वायुमार्गे च गरुदमानिव मारुतिः ॥१८०॥

Then the Maruti (मारुति) went by the Air route like Garuda: the air route that was resorted to by clouds (showering rain), by birds, by the preceptors of music like Tumburu and other Gandharvas, adorned by the rain-bow of Indra, by numerous aeroplanes to which were yoked lions, elephants, tigers, serpents and birds &c, dy fires of the splendour of Vajra and electricity, by conquerors of heaven most meritorious and fortunate, by the fires carrying oblations, by constellations, planets, Sun and Moon and other numerous great sages, Nagas and Yakshas, by open and pure Vishvadevas and Vishvavasus and by the elephant of Indra; which was like the path of the Sun, the giver of prosperity, which was like a pure umbrella of the mortals, which was designed by Brahma and resorted to by heroes and Vidyadharas.

[Note:-The air route over Bali, Sumba, Sumbawa, Celebes and other surrounding islands which it appears from the कूर्मावतार-कथा (legend of the Kurma incarnation) were inhabited in ancient times by demi-gods like यक्ष, गन्धर्व, नाग, देव, and दानव is described here. Here was the mountain *Mandara*

where the ocean was churned by देव, दानव and नाग people and the whole of the Ayurveda आयुर्वेद was found out including the nectar. There is an interesting story about the nectar. In the कूर्माबतार-कथा it is said that the wine (as soon as it was produced) was taken away by the (दानव) Danavas:-

अथासीद्वारुणी देवी कन्या कमलोचना ।
असुरा जगृहुस्तां वै हरे रनुमतेन ते ॥

"Then there arose the young goddess of wine, with eyes like the red lotus; with the permission of the Lord, the demons took her".

Then came out nectar, which was forcibly taken away by demons. Then god Vishnu

योषिद्रूपमनिर्देशं वधार परमाङ्गुतम् ।
सत्रीडस्मित निक्षिप्त भ्रूविलोभलोकनैः ॥
दैत्ययूथपचेतस्तु काममुदीपयन्मुहुः ॥

took an indescribable and most wonderful female form. With bashful smiles and glances cast with the play of the brows, she frequently kindled passion in the minds of the demon chiefs. The demons were infatuated by her beauty; and due to her amorous sports, the demons lost the nectar which was enjoyed by the gods. Thus due to Wine, and Woman, the demons failed to reap the benefit of nectar, though it had been snatched away by them from the gods. And the gods enjoyed its bynefit, because (1) of freedom from wine, (2) freedom for woman, and (3) devotion to God.

एवं सुरा सुरगणाः समदेशकाल
हेत्वर्थं कर्ममतयोऽपि फले विकल्पाः ।
तत्रामृतं सुरगणाः फलमञ्जसाऽपि पुः
यत्पादपङ्गजरजः श्रयणाश्च दैत्याः ॥

Thus though the gods and the demons were alike in respect of place, time, purpose, means, endeavour and intelligence, they differed in the reaping of the fruit. Between the two, the gods easily got the fruit, because of their seeking the dust of the lotus feet of the Lord; (and by not doing that and taking to wine and woman instead) the demons failed to get immortality.)]

हनुमान्मेवजालानि प्राकर्षन्मारुतो यथा ॥१८१॥
कालाग्रुहसवर्णानि रक्तपीतसितानिच ।
कपिनाकृष्णमाणानि महामूर्णाणि चकाशिरे ॥१८२॥
प्रविशश्वरजालानि निष्पतंश्च पुनः पुनः ।
प्रावृष्टीन्दुतिवाभाति निष्पतन्प्रविशं स्तदा ॥१८३॥
प्रदद्यमानः सर्वत्र हनुमान्मारुतात्मजः ।
भेजेऽवरं निरालम्बं पक्षयुक्त इवाद्विराद् ॥१८४॥

Hanuman, the son of the Wind god, was sailing in the sky like a winged mountain quite unsupprted and without obstacle , dispersing the collection of clouds which were red, yellow, dark and white and which were shining while they were being attracted by the monkey; in a moment entering the nest of clouds and in another moment coming out of them, often and often, and so looking like the moon in the rainy season, and being seen like this from all the quarters of the earth.

प्लवमानं तु तं दृष्ट्वा सिंहिका नाम राखसी ।
मनसा चिन्तयामास प्रवृद्धा कामरूपिणी ॥१८५॥

Having seen Hanuman flying in the sky like this, an old demoness by name सिंहिका (Sinhika) who was capable of assuming any form at pleasure began to think in her mind.

अद्य दीर्घस्य कालस्य भविष्याम्यह माशिता ।
इदं मम महासत्त्वं चिरस्य वशमागतम् ॥१८६॥

Today after a long time I will get food. This big animal has fallen into my hand after a long time.

इति संचिन्त्य मनसा च्छायामस्य समाक्षिप्त ।
छायायां गृहमाणायां चिन्तयामास वानरः ॥१८७॥

Thinking like this in her mind, she caught his shadow. And as soon as his shadow was caught, the Monkey thought.

समाक्षिप्तोऽस्मि सहसा पङ्कृत पराक्रमः ।
प्रतिलोमेन वातेन महानौरिव सागरे ॥१८८॥

I have been at once caught and made a cripple devoid of enterprize, just as a ship is rendered motionless by adverse wind in the Sea.

तिर्यग्द्वर्ष मध्यश्चैव बोक्षमाण स्तदा कपिः ।
ददर्श स महासत्त्व मुत्थितं लबणाम्भसि ॥१८९॥

Then he saw all round, above, below, sideways and crossways, when he found a big ferocious animal risen from the ocean of salt water.

तदृशवा चिन्तयामास मारुति विकृताननाम् ।
कपिराजा यथाख्यातं सत्त्वं महुतदर्शनम् ॥
छायाग्राहि महावीर्यं तदिदं नात्र संशयः ॥१९०॥

Having seen that animal, of a deformed female form, Maruti thought to himself:- "This must be that shadow-catching, very powerful animal of a ferocious look, as Sugriva had informed me. There is no doubt on this point."

[*Note*:-The effect of magnetic islands is similar to what is described in these verses. The ancients believed it was some super-natural power.]

स तां बुद्धार्थतत्त्वेन सिंहिकां मतिमानकपिः ।
व्यवर्धत महाकायः प्रावृष्टीय बलाहकः ॥१९१॥

He recognised her as *Sinhika* verily. Then the intelligent large bodied monkey enlarged his body, just as the clouds do during the rainy season.

तस्य सा कायमुद्भोक्ष्य वर्धमानं महाकपेः ।
वक्त्रं प्रसारयामास पातालाम्बर संविभम् ॥१९२॥

Having seen the body of that great monkey increasing, she extended her own mouth from Patala to the sky.

घनराजौव गर्जन्ती वानरं समभिद्रष्टव् ॥१९३॥

And she roaring like a row of thundering clouds rushed towards Hanuman.

स वदर्श ततस्तस्या विकृतं सुमहशुभम् ।
कायमात्रं च मेघावी मर्मणि च महाकपिः ॥१९४॥

The wise Hanuman saw her opened large mouth which was sufficiently wide to admit the whole body of Hanuman: and through that wide mouth he saw her vital parts.

स तस्या विहृते वक्रे वज्रसंहमनः कपिः ।
संक्षिप्तं मुहुरात्मानं निपपात महाबलः ॥१९५॥

Then that most powerful monkey, whose body was like वज्र (Vajra) contracted his body extremely and fell precipitately into her ugly mouth.

आस्ये तस्या निमज्जन्तं ददशुः सिद्धचारणाः ।
ग्रस्यमानं यथा चन्द्रं पूर्णपर्वणि राहुणा ॥१९६॥

The Siddhas and Charanas saw him entering her mouth, like the Moon being swallowed by Rahu.

ततस्तस्या नखैस्तोक्षौ भीमाणयुत्कृत्य धामरः
उत्पपाताश्च वेगेन मनः संताप विक्रमः ॥१९७॥

That Monkey having with his sharp nails torn open her vital parts, quickly came out, with the speed of a mental wave.

तांतु दिष्ट्या च धृत्या च दाक्षिण्येन निपात्य सः ।
कपि ग्रवीरो वेगेन वृद्धे पुनरात्मवान् ॥१९८॥

That best of Monkey-heroes, by good luck, patience and cleverness, having killed that demoness, regained his original self and proceeded further quickly on his way.

हतहृत्सा हनुमता पपात विधुरामभस्ति ।
स्वयंभुवैव हनुमान्सुष्टु स्तस्या निपातने ॥१९९॥

That demoness fell into the waters of the ocean having been deprived of her heart by Hanuman; it appears that Hanuman was specially created by God for her destruction.

[*Note:-*In kishkindha Kanda, Sarga 41, this demoness is said to be *Angaraka* (अंगरका) by name. This must be the island of New Guinea which is *lizard shaped*. Its appearance is like that of a ferocious animal killed and thrown into the sea, with feet cut off which are near the Torres Strait which is between this island and the top of Australia close to the “*Arafura*” Sea which might be a corruption of अनावार्य “*Anavarya*” Sea; the अ and व might easily be changed to र and फ respectively. Although in Valmiki Ramayana it is said that Hanuman entered *Sinhika*’s mouth and cut off her *vital parts* and then came out, still in the *Adhyatma Ramayana* it is said that he cut off *her feet*.

Again if we closely study the present geography of the Eastern islands in the Pacific Ocean, it will be found that in the islands of Polynesia, the people are savages and live on piracy and are cannibals.

Again in the middle of the New Guinea Island, there is a high mountain, the peaks of which are snow-covered, although it is near the Equator. It is possible that this Mountain may have been magnetic and that so it used to attract towards itself ships sailing on the seas and that the cannibals of this island might be looting them and eating up the sailors and others sailing in those ships.]

तां हतां वानरेणाशु पतितां वोक्ष्य सिंहिकाम् ।
भ्रूतान्याकाश चारीणि तम्भुः प्लवगोत्तमम् ॥२००॥

Having seen that *Sinhika* killed by the Monkey and having seen her fallen quickly, the beings flying in the sky spoke thus to that excellent Flier.

भीममय कृतं कर्म महत्सत्त्वं त्वयाहृतम् ।
साधयार्थ ममिप्रेत मरिष्टं प्लवतांवर ॥२०१॥

"O Best of Fliers, you have done a great deed, by killing this ferocious animal. Now please attain your desired object without any further obstacle."

यस्यत्वेतानि चत्वारि वानरेन्द्र यथा तत् ।
धृतिर्दृष्टिर्मति दृश्यं स कर्मसु न स्तोदति ॥२०२॥

"O Best of Monkeys, he who possesses, like you, these four virtues, namely, patience, foresight, intelligence & cleverness, never fails in his work."

स तैः संपूजितः पूज्यः प्रतिपञ्च प्रयोजनैः ।
जगामाकाश माधिद्य पश्चगाशनवत्कपिः ॥२०३॥

That respectable Monkey, having been honoured by all those whose purpose had been accomplished, proceeded further, having pervaded the sky, like Garuda.

पाप्त भूयिष्ठ पारस्तु सर्वतः परिलोकयन् ।
योजनानां सहस्रान्ते वनराजि ददर्श सः ॥२०४॥

He having reached almost the end of his journey, now looked all round; and at the end of one thousand yojanas, observed a row of forests.

[*Note.* The reader is requested to pause here for a moment and consider how very graphic this description is, when we compare it with the places on the maps. As soon as *Sinhika* सिंहिका (New Guinea) is crossed, that is to say, as soon as the Torres Strait is crossed, the Poet says: "Now Hanuman had come almost to the end of his journey," and that proceeding a little further and looking all round, presumably in the direction of the "Great Dividing Range" which in श्लोक २१२ is described as लम्बगिरि (*Lambagiri*) (a long chain of mountains) in Australia, he observed वनराजि (*Vanaraji*) (a chain of forests): please see Map No. I].

ददर्श च पतञ्जेव विविध द्रुमभूषितम् ।
द्वीपं शास्त्रामृगश्चेष्टो मल्यौपवनानि च ॥२०५॥

And while flying in the sky, that best of the monkeys saw the island that was adorned by various kinds of trees and gardens similar to those found in the Malayagiri.

[*Note 1.* That Lanka लङ्का was on an island in the midst of the southern Ocean is also supported by the following:-

सुन्दर काण्डे सर्गः २६

Sita says:-

कामं मध्ये समुद्रस्य, लङ्केयं दुष्पर्वणा ।
न तु राघवाणामां, गतिरोधो भविष्यति ॥१७॥

Let this Lanka (लङ्का) which is in the midst of the Ocean, be unassailable. But there is no power in this world capable of obstructing the course of the arrows of *Raghava*.

Note 2. मलयोपवनानि should mean, not the gardens of the Malaya-giri in India, itself; but gardens similar to those on the Malayagiri. It can not be expected that the Indian Malaya giri or the mountains of the Malaya Peninsula had extended as far as the Lanka.]

सागरं सागरानूपान् सागरानूपजानुमान् ।
सागरस्य च पत्तीनां मुक्तान्यपि विलोकयन् ॥२०६॥

While flying further in the sky, he saw the ocean, the watery places and country round about the ocean, and the mouths of rivers meeting the ocean.

[*Note.* Please see the Map of Australia in Map No. I, which shows the several rivers meeting the ocean, and the *Vanarajji* (वनराजि chain of forests)].

स महामेष संकाशं समीक्ष्यात्मानमात्मवान् ।
निरुद्धन्तमिषाकाशं चकार मतिमान्मतिम् ॥२०७॥

That intelligent, self-possessed person, having seen his own self as large as a large cloud and pervading the whole sky as it were, thought to himself.

कायवृद्धि ग्रवेण च मम दृष्टव राक्षसाः ।
मयि कौवहलं कुर्युरिति मेने महामतिः ॥२०८॥

"The demons on seeing my big body and high velocity will be surprised", so thought that highly intelligent Being.

ततः शरोरं संक्षिप्य तन्महोधर सञ्जिभम् ।
पुनः प्रकृतिमापेदे वीतमोह इवात्मवान् ॥२०९॥

Then that self-possessed person having contracted his body, which was as large as a mountain, assumed

his original form, just as a sage who is free from worldly infatuation does.

तदुपमतिसंक्षिप्य हनूमान्वकृतौ स्थितः ।

श्रीऽक्मानिव विक्रम्य बलिवीर्येहरो हरिः ॥२१०॥

Having greatly contracted his form, Hanuman resumed his original form: just as Hari, the subduer of the power of Bali had done in order to deceive him by asking for land measuring three steps only.

स वारहानाविधरूपधारी परंसमासाद्य समुद्रतीरं ।

परेरक्षयं प्रतिपश्चरूपः समोक्षितात्मा समवेक्षितार्थः ॥२११॥

That Hanuman, who could assume pleasing different forms, having reached the extreme other side of the Sea-coast which it was impossible for others to reach, changed his form, having considered his work carefully from all sides.

[*Note.* The use of परं here is, to my mind, very important, as it shows that the Lanka of Ravana was situated on the extreme other side of the Sea-coast; not some where near *Sinhika* or Torres Strait, but somewhere near the present Australian Alps, where there are its highest Peaks and near which the present city of Melbourne is situated. On the top of the mountain there, Hanuman appears to have alighted, see श्लोक २१२. In this surmise, support is received from Hanuman's narrative of his exploit to Rama, Lakshmana and Sugriva in *Sundara Kanda*, Sargas 53 & 65.

Sarga 58.

तां हत्वा पुनरेवाहं कृत्यमात्ययिकं स्मरन् ।
गत्वा च महदध्वानं पश्यामि नगमण्डते म ॥४६॥
दक्षिणं तीरं सुदधे लङ्का यत्र गता पुरो ।
अस्तं दिनकरे याते रक्षसां निलयं प्रति ॥
प्रविष्टोऽहम विश्वातो रक्षोमि भीमविक्रमैः ॥४७॥

"Thus after having destroyed that demoness, and bearing in mind what I had to do I went a long way, (made a long journey.) when I saw the southern coast of the ocean adorned by a mountain, where the city of Lanka is situated. And after sunset, I entered the city, unknown by demons of great exploits, and went towards the houses of demons."

Note. Mark the words गत्वा च महदध्वानं = from Torres Strait he went a long distance before comming to लङ्का.

Sarga 65.

तत्र लङ्केतिनगरी रावणस्य दुरात्मनः ।
दक्षिणस्य समुद्रस्य तीरे वसति दक्षिणे ॥९॥
तत्र सीता मया दृष्टा रावणान्तः पुरे सती ।
तवयिसंन्यस्य जीवन्ती रामा राममनोरथम् ॥१०॥

The Lanka of that evil souled Ravana is situated there, on the southern coast of the Southern Sea. There, I saw Sita in the अन्तःपुर (burem) of Ravana. O Rama, she is holding her life, having focussed all her desires in you].

ततः स लम्बस्य गिरेः समृद्धे विचित्रकूटे निपपात कूटे ।
सकेतकोदालक नारिकेले महाव्रक्तश्रतिमो महात्मा ॥२१२॥

That high souled person, who appeared like a collection of clouds, descended on the peak of that

long (chain) of mountains (लम्बस्य गिरे: कूटे) which was prosperous and which was full of beautifully pointed peaks and which was full of केतक, उद्धालक & नारिकेल trees.

ततस्तु संग्राप्य समुद्रतोरं, समीक्ष्य लङ्कां गिरिवर्धमन्धिन ।
कपिस्तु तस्मिन्निपपात पर्वते, विघ्नयस्त्वयथयन्मृग
द्विजान् ॥२१३॥

Then having reached the sea-shore, Hanuman saw Lanka on the top of that excellent mountain; and he having changed his form fell on that mountain, having frightened the birds and animals there.

स सागरं दानवपश्चगोयुतं बलेन विक्रम्यमहोर्मि मालिनम् ।
निपत्य तीरे च महोदधेस्तशा ददर्शलङ्का ममरावतीमिष ॥२१४॥

He having by his prowess crossed the ocean, that was full of demons and snakes and large waves, and descended on the shore of that great ocean, saw the Lanka which was like Indra's Amaravati.

[*Note.* Mark the words लम्बस्य गिरे:. It is not said to be a *high* mountain, but लम्ब (*long*). And a glance at Map No. I will show how appropriately correct that description is. "The Great Dividing Range" in the centre, with other similar ranges to its north and south is a long stretch of mountains running from North to South as far as the *Australian Alps* where there are the highest peaks (Mt. Bogong and Mt. Kosciusko) and where most probably the old Lanka of Ravana was situated. It is at the southern most end of the समुद्रस्य तीर (परं तीरं) the other or opposite coast of the Ocean.

The mountain on a peak of which Hanuman descended was known as *Trikutachala* and the peak was called *Dhavalashringa* (धवलशृंग). An adjoining mountain was known as *Suelachala* and one of its peaks was called *Chitrasanu* (चित्रसानु): and it was from the top of this peak that (रामसेना) the Army of Rama had a full view of Ravana's Lanka: *vide* Yuddha-Kanda (युद्ध काण्ड) Sargas (सर्गः) 37 & 41. The map of Australia shows three peaks in Australian Alps: (1) Mansfield Peak, 6306 ft. high, (2) Near it, Mt. Bogong Peak, 6508 ft. high and (3) from these Peaks, close but at a distance, Mt. Kosciusko Peak, 7310 ft. high from where a full view of the first two points can be had. It is possible लङ्का was constructed on the first two peaks: and that from the third peak रामसेना had obtained a full view of रावण's लङ्का].



SECTION (2)

Sita's Curse.

This Lanka was cursed to be a wilderness by Sita: and that was probably the reason why when it was discovered by the Europeans recently, it was literally a wilderness.

Vide सुन्दर काण्डः सर्गः २६ ।

Sita Says:

चिता धूमाकुलपथा गृधमण्डल मण्डिता ।
अचिरेणैव कालेन इमशान सदृशी भवेत् ॥२६॥

“Now in a short time, this Lanka will be with streets full of smoke issuing from funeral piles, and will be adorned by crowds of vultures, like a Cremation Ground.”

नूनं लङ्का हसे पापे रावणे राक्षसाधिष्ये ।
शोषमेष्यति दुर्धर्षा ग्रमका विघ्ना यथा ॥२९॥

“On the Sinful Demon King Ravana being killed, this Lanka verily will be dried up, like a widowed woman, though it is unassailable at present.”

पुण्योत्सवसमृद्धा च नष्टभर्ती सराक्षसा ।
भविष्यति पुरो लङ्का नष्टभर्ती यथाङ्गना ॥३०॥

“Though it is now full of prosperity and pleasing festivals, it will soon become devoid of protector; though it is full of demons at present, it will soon become like a widowed woman.”

नूनं राक्षसकन्यानां रुदतीनां गृहे गृहे ।
ओन्यामि न चिरादेव दुःखातनामिहधनिम् ॥३१॥

“Indeed, in a short time I shall hear the lamenting voices of miserable demon-girls in every house.”

सांघकारा हतयोता हतराक्षसपुङ्गवा ।
भविष्यति पुरी लङ्का निर्दग्धा रामसायकेः ॥३२॥

“By the arrows of Rama the city of Lanka will be full of darkness and will be lustreless and devoid of heroic demons & burnt up.”

SECTION (3)

The other exploits of Hanuman in Lanka: his return to Mahendragiri and report of his actions to Angada and others and to Rama finally.

सर्गः २ ।

स सागर मनावार्ध (मनाधृत्य) मतिकम्य मदाबलः ।
त्रिकूटशिखे लङ्घां स्थितां स्वस्थो ददर्श सः ॥

That mighty one, after crossing the unconquerable ocean saw with a composed mind, Lanka situated on the peak of the Trikuta Mountain.

गिरिमूर्जिस्थितां लङ्घां पाण्डरै भेषनैः शुभाम ।
स ददर्श कपिः श्रीमान् पुरमाकाशां यथा ॥

That auspicious Monkey saw the city of Lanka full of delightful white mansions as if it was a city embedded in the Sky.

अनेन रूपेण मया नशक्या रक्षसांपुरी ।
प्रवेष्टुं राक्षसैः गुणा क्रौर्बलसमन्वितैः ॥

It is impossible for me to enter this city of the Rakshasas in this form, guarded as it is by the ferocious and powerful demons.

उग्रौजसा महाबीर्या वलवन्तस्थ राक्षसाः ।
वज्रनीया मया सर्वे जातकों परिमार्गता ॥

While searching for Sita, I must dupe all the demons, although they are of terrific prowess, of great strength and powerful.

तदहं स्वेन रूपेण रजन्यां हस्तां गतः ।
लङ्कामभिपतिष्यामि राघवस्थार्थसिद्धये ।

Hence I with my form contracted during the night, shall fall upon Lanka with the intention of achieving the purpose of Rama.

सर्गः ३ ।

सत्यमास्थाय मेघावी हनुमान्मारुतात्मजः ।
निशि लङ्कां महासत्त्वो विवेश कपिकुञ्जरः ॥

The wise and the haughty strong Hanuman, the son of Vayu and the best of the Monkeys, assumed all the strength and entered Lanka during the night.

अथ सा हरिशार्दूलं प्रदिशन्तं महाबलम् ।
नगरी स्वेन रूपेण ददर्शि पवनात्मजम् ॥

Then that city in its own form saw the powerful Monkey, the son of the Wind, entering it.

उवाच वचनं कुदा परवं पवनात्मजम् ।
न शक्या मामवशाय प्रवेष्टु नगरी त्वया ॥

She being angry, addressed these words in a harsh tone to Hanumau: "Treating me with contempt, you dare not enter this city."

ततः स हरिशार्दूलो लङ्क्या ताढितो भृशम् ।
ननाई सुमहानादं सुषिना आमिजाधान तां ॥

Then that powerful Monkey-Chief being excessively beaten by Lanka, shouted a very terrible cry and dealt a blow at her with his closed fist.

ततो वै भृशमुद्दिशा लङ्घा सा गद्वाक्षरम् ।
उवाचागविंतं वाक्यं हनुमन्तं प्लवंगमम् ॥
त्वं प्रविद्य हरिश्चेष्ट पुरो रावणपालिताम् ।
विधत्स्व सर्वकार्याणि यानि यानीह वाञ्छसि ॥

Then greatly depressed in mind, that Lanka gave up her pride, and said in faltering accents the following words to the Monkey. "Please enter, O Monkey Chief, into this city which is protected by Ravana and there carry out all the designs you have in mind".

सर्गः ४ ।

सोऽद्वारेण महावीर्यः श्राकारमभिष्पुलुवे ।
निशिलङ्कां महासत्त्वो विवेश कपिकुञ्जरः ॥

Then that best of Monkeys, of great strength and valour leaped up the ramparts of the city where there was no entrance and thus entered Lanka at night.

[*Note.* What places Hanuman examined next have been described in Chapter III, Section (I) (d) (*ante*)].

सर्ग ४ to सर्ग १३ ।

उत्पत्तेनिपतंश्चापि तिष्ठन्ताच्छन्तुनः पुनः ।
अपावृण्थ द्वाराणि कपाटान्यवधाटयन् ।
सर्वमप्यथकाशं स विचचार महाकपि: ॥

Leaping up and coming down, standing here and going there, again and again, opening doors and

shutting them again, thus that great Monkey searched for her in every (conceivable) space.

अदृष्टा जानकीं सीतामन्त्रवीद्वचनं कपिः ।

Not seeing Sita, the Monkey spoke these words:-

अत्र संपतिना सीता रावणस्य निवेशने ।
आख्याता गृधराजेन न च पश्यामि तामहम् ॥

"Here in Ravana's mansion was Sita said to be, by *Sampati*, the King of Vultures. But I do not find her there."

सर्गः १४ ।

स मुहूर्तं यिवद्यात्वा मनसा चाधिगम्य ताम् ।
अवप्लुतो महातेजाः ब्राकारं तस्य वेशमनः ।

After meditating for a while and comprehending her with his mind, Hanuman of great brilliance, leapt from that mansion into an enclosure.

अशोक वनिकायां तु तस्यां वानरपुङ्गवः ।
ददर्श शुक्रगक्षादौ चन्द्ररेखा मिवामलाम् ॥

And in the Ashoka forest, the foremost of the Monkeys saw her like the spotless ray of the Moon in the beginning of the bright half of the month.

दुःखेन बुद्धे सीतां हनुमाननलंकृताम् ।
संस्कारेण यथाहीनां वाचमर्थान्तरं गताम् ॥

As she was without ornaments, Hanuman made her out with difficulty, like speech without culture which has lost its meaning.

इयं कनकवर्णाङ्गी रामस्य महिषी त्रिया ।
प्रलष्टाऽपि सती याऽस्य मनसो न ग्राणश्यति ॥

This golden hued lady is indeed the beloved Queen of Rama, for though she is lost, she is not lost from his mind.

अस्या देव्या मनस्तस्मिस्तस्य चास्यां प्रतिष्ठितम् ।
तेनेयं स च धर्मात्मा मुहूर्तमपि जीवति ॥

This lady's mind is rooted in him and his mind is rooted in her. That is why the righteous minded Rama and Sita are maintaining their lives even for a short time.

एवं सीतां तदा हृष्वा हृष्णः पवनसंभवः ।
जगाम मनसा रामं प्रशंसनं च तं ग्रभुम् ॥

Thus the son of Vayu, delighted on finding Sita there, thought of Rama in his mind, and praised his master.

स मुहूर्तमिव ध्यात्वा बाष्पपर्याकुलेक्षणः ।
सीतामाभित्य तेजस्वी हनुमान्विललाप ह ॥

Thinking for a while with eyes full of tears, the effulgent Hanuman lamented at the fate of Sita.

कामभौगैः परित्यका होना बन्धुजनेन च ।
धारयत्यात्मनो देहं तत्त्वमागमलाङ्गसा ॥

Deprived of love and enjoyments, and bereft of relations, she still keeps her body, being desirous of re-union with him.

तथा विशेषमाणस्य वनं पुण्यितपादपम् ।
विचिन्त्यतश्च वैदेहीं किञ्चिच्छेषा निशाऽभवत् ॥

Whilst he was looking at the forest full of blossoming trees, and searching for Sita, only very little of the night was unspent.

षड्क्षेषद्विदुषां कतुप्रवरयाजिनाम् ।
शुधाव ब्रह्मघोषाश्च विरात्रे ब्रह्मराक्षसाम् ॥

And at that late hour of the night, he heard the holy chanting of the *Brahma Rakshasas* who were experts in all the six ancillaries of the Vedas and who had performed the greatest sacrifices.

अथ मङ्गलवादित्रैः शब्दैः शोत्रमनोहरैः ।
प्राबुद्ध्यत महावाहुर्देशप्रीषो महाषलः ॥

Then the ten-necked and highly heroic Ravana of mighty arms was roused by the sounds of auspicious instruments, melodious to the ears.

विबुद्ध्यतु यथाकालं राक्षसेन्द्रः प्रतापवान् ।
अशोक वनिकामेव प्राविशत्सन्ततद्वुमाम् ।
बृतः परमनारोमिः ताराभिरित्व चन्द्रमाः ॥

After waking up, the effulgent lord of Rakshasas entered, in due time, the Ashoka Garden, which was full of trees; he was surrounded by choicest damsels like the Moon by the Stars.

रावणोऽयं महावाहुरिति संचिन्त्य वानरः ।
पत्रगुल्मान्तरे सको हनुमान्संबृतोऽभवत् ॥

Thinking he must be the mighty-armed Ravana, Hanuman kept himself (hidden) within a mass of leaves and thus concealed himself.

सीतामसितकेशान्तामुपावर्तत रावणः ॥

Ravana approached Sita of dark tresses.

स तां पतिब्रतां दीनां निरानन्दां तपस्त्वनीम् ।
साकर्मधुरै वाक्ये न्यर्दर्शयत रावणः ॥

Then Ravana with sweet words and gestures revealed himself (*i. e.* his own heart's desire) to Sita who was chaste, miserable, joyless and living the life of an ascetic.

कामये त्वां विशालाक्षि वहु मन्यस्व मां प्रिये ।
भव मैथिलि भार्या मे मौहमेनं धिसर्जय ॥

O Wide-eyed one, I love you; O Dear One, honour me; O Sita, become my wife; give up this folly.

तस्य तद्वचनं श्रुत्वा सीता रौद्रस्य रक्षसः ।
तृण मन्तरतः कृत्वा प्रत्युवाच शुचिस्मिता ॥

Hearing these words of the terrible demon, Sita threw a blade of grass between them, and smiling innocently replied.

निर्वर्तय मनो मत्तः स्वजने क्रियतां मनः ॥

Turn back your desire from me. Let it be fixed on your own people.

नाहमौपयिकी भार्या परभार्या सती तत्र ॥

I am no fit wife to you, being the faithful wife of another.

साधु धर्मवेक्षस्व साधु साधुवतं चर ।
यथा तद्व तथा उन्येषां दारा रक्ष्या निशाचर ॥

Look to Dharma, follow carefully the rule of conduct of the good people; O Rakshasa, the wives of others must be protected as your own.

अन्यथा त्वं हि कुर्वाणो वधं प्राप्स्यसि राघण ॥

O Ravana, if you act otherwise, you will meet with your death.

सीताया वचनं श्रुत्वा पर्वतं राक्षसाधिपः ।
प्रत्युचाच ततः सीतां विप्रियं प्रियदर्शनाम् ॥

Hearing the harsh words of Sita, the King of the Rakshasas replied haughtily to Sita of comely looks.

द्वौ मासौ रक्षितव्यौ मे योऽवधिस्ते मया कृतः ।
ततः शयनमारोह मम त्वं वरवर्णिनि ॥

Two months more have to be kept by me, it being the limit prescribed by me to you. Then you must come to my bed, O beautiful one.

ऊर्ध्वं द्वाभ्यां तु मासाभ्यां भरतं मामनिच्छतीम् ।
मम त्वां ग्रातसाशार्थं मारभन्ते महानसे ॥

If even after the expiry of two months, you do not agree to accept me as your husband, they will prepare you in the kitchen for my morning meal.

इत्युक्तवा मैथिलीं राजा रावणः शशुरावणः ।
प्रस्थितः स दशग्रीष्मः कम्पयन्निष्ठ मेदिनीम् ॥

Saying thus to Sita, King Ravana of ten necks, the vanquisher of foes, departed, causing the earth to quake, as it were.

हनुमानपि विधान्तः सर्व शुभ्राव तत्त्वतः ।
ततो बहुविधां चिन्तां चिन्तयामास वानरः ॥

Hanuman too having rested, heard everything in its true meaning. Then the monkey fell into great anxiety, and thought.

अहमाभ्यासयाम्येनां पूर्णचन्द्रनिभाननाम् ।
राममङ्गिष्ठकर्मार्णं स्ववन्धुमनुकोर्तयन् ॥

"I shall console her, whose face is as beautiful as the full moon, by praising my friend Rama of benign actions."

सोऽवतीर्य द्रुमात्तस्माद्विदुमप्रतिमाननः ।
विनीतवेषः कृपणः प्रणिपत्योपसृत्य च ।
तामवधीत्यहोत्रेजा हनुमान्मारुतात्मजः ।
शिरस्यञ्जलिमाधाय सोतां मधुरयागिरा ॥

Descending from that tree, the effulgent Hanuman the son of Vayu, having a coral red countenance and bearing himself humbly, approached Sita and bowed down to her with folded hands placed on his head, and spoke to her in a sweet voice.

यथा हि तव वै दैन्यं रूपं चाप्यतिमानुषम् ।
तपसा चान्वितो वेषस्त्वं राममद्विषी ध्रुवम् ॥

"From your wretched condition, but superhuman beauty and ascetic garb, there is no doubt that you are verily the queen of Rama."

सा तस्य वचनं भ्रत्वा रामकीर्तनहर्षिता ।
उवाच वाक्यं वैदेही हनुमन्तं मुमाश्रितम् ॥

Hearing his words, and being delighted at the mention of Rama's name, Vaidehi said these words to Hanuman who was on the tree.

दुहिता जनकस्याहं भार्या रामस्य धीमतः ।
वसतो दण्डकारण्ये तस्याहममिततेजसः ।
रक्षसाऽपहृता भार्या रावणेन दुरात्मना ॥

"I am the daughter of Janaka, and the wife of the wise Rama. While living in the *Dandaka Forest*, I, the wife of Rama of immeasurable effulgence was forcibly carried away by the wicked Ravana."

वर्तते दशमो मासो द्वौ तु शेषो प्लवंगम ।
रावणेन नृशंसेन समयो यः कृतो मम ॥

समयः = Agreement or arrangement.

"O Best of the Fliers, according to the appointment made by the cruel Ravana with me, this is the tenth month: and there remain only two months more."

[Note. Ravana had a curse from *Nala-Kubara*, son of his elder brother *Vaishravana*, or from *पितामह* (ब्रह्मा):-

उत्तर काण्डे सर्गः २६ ॥

यदा शकामां कामार्तो धर्षयिष्यति योषितम् ।
मूर्धा तु शतधा (सप्तधा) तस्य शकली भविता तदा ॥५५॥

If he, overcome by lust, will violate a woman without her consent, his head will be reduced to one hundred (seven) pieces.

युद्ध काण्डे सर्गः १४ ।

अद्यप्रभृति यामन्यां बलाकारो गमिष्यसि ।
तदा ते शतधा मूर्धा फलिष्यति न संशयः ॥१४॥]
श्रुत्वा तु स दशग्रीष्मस्तं शायं रोमहर्षणम् ।
नारोषु मैथुनीभावं नाकामास्वभ्यरोचयत् ॥५८॥

Ravana having heard this curse, (since then), does not desire sexual intercourse with women without their consent. Ravana says:-

इत्यहं तस्य शापस्य भीतः प्रसभमेव तां ।
नारोहये बलात्सीतां वैदेहीं शयने शुभे ॥१५॥

“Being afraid of that curse I dare not ascend forcibly the nice bed of वैदेही.”

The cause of the curse was that Rambha wife of Nala-Kubara (or Punjikasthala, wife of Brahma) was violated by Ravana while she was on her way to her husband, in spite of her protest. When Nala-Kubara (Brahma) heard this from Rambha (Punjikasthala) he is said to have given the above curse.

Ravana reports his actions to his brother *Kumbhakarna*:-

युद्ध काण्डे सर्गः १२ ।

सातु संवत्सरं कालं मामयाचत भागिनी ।
प्रतोक्षमाणा भर्तारं राममायतलोचना ॥२९॥
तन्मया वाहनेत्रायाः प्रतिहातं वचः शुभम् ॥

“That lady begged of me one year, during which period she is awaiting her husband: and I have granted her that request.”]

द्वौमासौ तेन मे कालो जीवितानुप्रदः कृतः ।
ऊर्ध्वद्वाभ्यां तु मासाभ्यां ततस्त्यक्ष्यामि जीवितम् ॥

“Two months have been fixed by him as the period of grace for my life. After the expiry of those two months I will quit this life.”

तस्यास्तद्वचनं श्रुत्वा हनुमान् हरियूथपः ।
दुःखादुःखाभिभूतायाः सान्त्वमुत्तरमब्रवोत् ॥

Hearing these words of that lady who was over-powered with grief, Hanuman, the leader of the Monkey hosts, himself distressed, uttered this soothing reply.

रामसुप्रीवयोरैक्यं मङ्गलं समजायत ।
हनुमन्तं च मां विद्धि तयोर्दृतं मिहागतम् ॥

“Friendship between Rama and Sugriva, which is a happy event, has taken place. Know me to be Hanuman, their messenger who has come here to you.”

अस्त्रिराघवो देवि त्वामितो नयिताऽग्ने ॥

“(O Sinless Queen, Raghava will take you hence, ere long.”

रामनामाङ्कितं चेदं पद्य देव्यङ्गुलोयकम् ।

“O Queen, look at this ring which is engraved with Rama’s name.”.

प्रत्ययार्थं तवानोतं तेन इत्तं महात्मना ।

“It having been given me by that high souled Rama has been brought to you to inspire confidence”.

श्रुत्वैष तु वचो महं क्षिप्रमेव्यति राघवः ।

• चमूं ग्रकर्षयन्महतीं हर्यूक्षगणसंकुलाम् ॥

“Immediately on hearing my words Raghava will come here quickly, leading a large army of monkeys and bears”.

विष्टभयित्वा बाणौघै रक्षोभ्यं वरुणालयम् ।

करिष्यति पुरों लङ्कां काकुत्स्थः शान्तराक्षसाम् ॥

“Causing the impenetrable ocean to be still (by means of a bridge), Rama will make the city of Lanka devoid of Rakshasas by means of his terrible arrows”.

अभिहानं प्रयच्छ त्वं जारीयाद्राघवो हि यत् ।

द्यूहि यद्राघवो वाच्यो लक्ष्मणश्च महाबलः ॥

“Give me some token that Raghava may recognise it and tell me that which Raghava and Lakshmana the strong should be told”.

इत्युक्तवति तस्मिंश्च सीता सुरसुतोपमा ।

उवाच शोकसंतसा हनुमन्तं प्लवंगमम् ॥

When he had spoken thus, Sita equal to the daughter of a god, said in sore grief to the monkey Hanuman.

तौ ममार्थे सुखं पृच्छ शिरसा चामिषादय ।

"Enquire in my name after the welfare of both the brothers (Rama & Lakshmana) and salute them with bowed head."

राघवस्त्वत्समारंभाभ्यि यत्परो भवेत् ।
इदं ब्रूयात्त मे नाथं शरं रामं पुनःपुनः ॥

"Through your attempt Raghava should bestir himself. Tell this to my heroic lord Rama, again and again."

जीवितं धारयिष्यामि मासं दशरथात्मेज ।
ऊर्ध्वं मासान्न जीवेदं सत्येनाहं ब्रवीमिते ॥

"O Rama, son of Dahsaratha, I shall keep up my life for a month. Beyond that month, I will not survive. I tell this to you with an oath."

ततो वस्त्रगतं मुक्त्वा दिव्यं चूडामणि शुभम् ।
ब्रदेयो राघवायेति सीता हनुमते ददौ ॥

Then taking out the auspicious and highly effulgent *Chudamani* that was tied in her cloth, Sita gave it to Hanuman, saying "This must be given to Raghava".

मणिरत्नं कपिवरः प्रतिगृह्णामिषादय ।
तस्मादेशादपक्रम्य चिन्तयामास वानरः ॥

Taking that excellent jewel and saluting her, and after moving away from that place, the Monkey indulged in thought.

इदमस्य नृशंसस्य नन्दनोपममुत्तमम् ।
वनं विध्वंसयिष्यामि शुर्कं वनमिष्वानलः ॥

"I will destroy this excellent garden of the wicked Rakshasa, which is equal to Nandana Vana, even as fire destroys a dry jungle."

ततस्तु हनुमान्वीरो बभूज्ज प्रमदावनम् ।
चकार सुमहदूरं राक्षसोनां भयावहम् ॥

Then the heroic Hanuman destroyed that garden of the damsels and made his form so big as to strike terror among the Rakshasa women.

रावणः स्वदशानशूरान्किकरान्नाम राक्षसान् ।
ध्यादिदेश महातेजा निग्रहार्थं हनूमतः ॥

Then Ravana ordered the Rakshasas called Kinkaras who were equal to him in valour, to catch Hanuman.

ततः स किंकरान्हत्वा हनुमान्दर्शयन्वलं ।
चैत्यप्रासादमुत्त्वत्य मेरुदङ्गमिवोक्तम् ।
धृष्टमास्फोटयामास लङ्कां शब्देन पूरयन् ॥

Then killing the Kinkaras and exhibiting his strength Hanuman jumped on the Chaitya (Temple) Palace which rose as high as a mountain peak, and struck it fearlessly, filling the whole of Lankha with a terrible sound.

तेन नादेन महता चैत्यपालाः शतं ययुः ।
गृहीत्वा विविधानलान्प्रासान्त्वकान्परश्वधान् ।
विसृजन्तो महाकाया मारुतिं पर्यवारयन् ॥

On hearing his roaring, hundreds of the guards of the temple attacked Hanuman, armed with various weapons.

ततोवातात्मजः कुद्धो भीमरूपं समास्थितः ।
स्तम्भम् मुत्पाटयित्वा वेगेन भ्रामयामास सर्वतः ॥

Then the gigantic Hanuman becoming angry uprooted a pillar and flourished it forcibly all round.

तत्र चाग्निः समभवत्प्रासादश्चाप्यदहात् ॥

Fire took place there and the temple palace was burnt to the ground.

संदिष्टो राक्षसेन्द्रेण प्रहस्तस्य सुतो बली ।
जम्बुमाली महादंष्ट्रो निर्जगाम धनुर्धरः ॥
स हतस्तरसा तेन जम्बुमाली महारथः ।
पपात निहतो भूमौ चूर्णिताङ्गं विभूषणः ॥

Having been ordered by Ravana, Jambumali, son of Prahasa went against Hanuman, who however threw him down on the ground with crushed limbs.

ततस्ते राक्षसेन्द्रेण चोदिता मन्त्रिणः सुताः ।
निर्युर्भवनात्तस्मात्सप्त सप्तार्चिवर्चसः ॥

Then Ravana directed the seven sons of his ministers who were shining like fire, and they went against Hanuman.

स तैः क्रीडन्धनुभ्यन्द्रि व्योमिन वीरः प्रकाशते ।
धनुष्मद्विर्यथा मेघै र्महतः प्रभुरम्बवे ॥

The glorious Hanuman while playing with them who were armed with bows, shone like god Wind playing with clouds.

सतान्ग्रद्वदान्विनिहत्य राक्षसान्महावलश्चण्डपराकमः कपिः ।
युयुत्सुरन्यैः पुनरेव राक्षसै स्तदेववीरोऽभिजगाम तोरणम् ।

Having killed those Rakshasas, the heroic Monkey with a desire to fight again with other Rakshasas ascended the Arch of the City Gate.

सर्गः ४६ ।

सविरूपाक्ष यूपाक्षौ दुर्धर्षं चैव राक्षसम् ।
प्रघसं भासकर्णं च पञ्चसेनाप्रनायकान् ॥२॥
संदिदेश दशमीवो वोराज्यविशारदान् ।
हनुमद्वये द्यप्रान्वायुवेग समान्युधि ॥३॥

Then Ravana ordered demons Virupaksha and others to seize Hanuman.,

ततस्तेष्ववसन्नेषु सेनापतिसु पञ्चसु ।
बलं तदवशेषं तु नाशयामास वानरः ॥३६॥

Then that Monkey having encountered the five Generals and their army, destroyed them in no time.

अश्वैरश्वान्गजैर्नाग्योद्यैर्योधावैरथान् ।
स कपिर्नाशयामास सहस्राक्ष इवासुरान् ॥३७॥

That monkey destroyed horses by horses, elephants by elephants, warriors by warriors, chariots by chariots, as Indra does the Asuras.

ततः कपिस्तान्धवजिमीपतीप्रणे ।
 निहत्य वीरान्सवलान्सवाहनान् ॥
 तथैव वीरः परिगृह्ण तोरणं ।
 कृतक्षणः काल इव प्रजाक्षये ॥३९॥

Then that monkey having slain those generals of the armies, again ascended the same Arch and waited there impatiently, like the God of Death who is waiting for the destruction of the people.

सर्गः ४७ ।

सेनापतीन्पञ्च से तु प्रमापितानहनूमता सानुचरान्सवाहनान् ।
 निशम्य राजा समरोद्धतोन्मुखं कुमार मक्षं प्रसमैक्षताग्रतः ॥१॥

The King Ravana having heard of their destruction, directed his valiant son Aksha for a fight with Hanuman.

निहत्य तं वज्रिसुतोपमं रणे कुमारमक्षं क्षतज्ञोपमेक्षणम् ।
 तदेव वीरोऽभिजगाम तौरणं, कृतक्षणः काल इव प्रजाक्षये ॥३८॥

Having slain that young Aksha who appeared like the son of Indra (*Jayanta*) on the battle field and whose eyes looked as red as blood (*क्षतज्ञम्*) the brave Monkey went back to that very Arch, himself looking like the destroyer of the Universe, taking rest after the destruction of the worlds.

सर्गः ४८ ।

ततस्तु रक्षोधिपतिर्महात्मा हनूमताक्षे निहते कुमारे ।
 ममः समाधाय स देवकर्पं, समादिदेशोन्द्रजितं सरोषः ॥१॥

Then when Prince Aksha was killed by Hanuman, that great lord of the demons (somehow) consoled his

mind and then commanded that Indra-like Indrajit in anger.

ततस्तैः स्वगौरिष्टे रिन्द्रजित्प्रतिपूजितः ।
सरथी धनिवनां श्रेष्ठः शश्वक्षोऽस्त्रविदां वरः ।
हनुमन्तमभिग्रेत्य जगाम रणपण्डितः ॥

Then being honoured by his own beloved followers, and seated in his car Indrajit, foremost of bowmen, well versed in Archery, best of swordsman, and past master of warfare, went seeking Hanuman.

ततः पैतामहं द्वीरः सोऽस्त्रमस्त्रविदां वरः ।
संदधे सुमहातेजास्तं हरिप्रबरं प्रति ॥

Then the heroic Indrajit the foremost of those well versed in Archery and possessed exceedingly of great effulgence, let loose the arrow called *Brahmastra* against Hanuman the foremost of the Monkeys.

तेन बद्धस्ततोऽखेण राक्षसेन स वानरः ।
अभवन्निर्विचेष्टक्ष्व पपात च मदीतले ॥

Then the Monkey Hanuman, being bound by that arrow of the Rakshasa, became motionless and fell down on the ground.

स तैः संपीडयमानोऽपि रक्षोभि भीमं चिक्रमैः ।
विस्मयं परमं गत्वा रक्षोधिपमचैक्षत ॥

Though tormented by the *Rakshasas* of terrible prowess Hanuman eyed the Lord of Rakshasas, being struck with great wonder.

सर्गः ५१ ।

तं समीक्ष्य महासत्त्वं सत्त्ववान्हरिसत्तमः ।
वाक्यमर्थवद्व्यग्रस्तमुवाच दशानन्म ॥

Looking at the strong and highly powerful ten-faced Ravana, Hanuman the mighty Monkey Chief, spoke these weighty words in an unperturbed manner.

अहं तु हनुमापाम माठतस्यौरसः सुतः ।
सीतायास्तुकृते दूर्णं शतयोजनमायतम् ॥
समुद्रं लड्डयित्वैव तां दिवक्षुरिहागतः ।
भ्रमता च मयादृष्टा गृहे ते जनकात्मजा ॥

“I am the legitimate son of Vayu; Hanuman is my name. On account of Sita I have crossed quickly the ocean which extends a hundred Yojanas and have come here to see her. And While wandering I have found the daughter of Janaka in your house.”

तद्वान्दृष्टधर्मर्थं स्तपःकृतपरिप्रहः ।
परदारान्महा प्राक्ष नोपरोद्धुं त्वमर्हसि ॥

“Therefore, O wise one, you who have realised the essence of Dharma and who have great acquisitions through penance, should not keep in captivity the wives of others.”

सत त्रिकालहितं वाक्यं धर्मेमर्थनुष्ठिं च ।
मन्यस्व नरदेवाय जानकी प्रतिदीयताम् ॥

“Therefore pay heed to my advice which will secure your welfare in the past, present and future, which is based on Dharma, and which follows the

Shastra. Give back Sita to Rama who is the Lord of Man."

तस्य तद्वचनं श्रुत्वा वानरस्य महात्मनः ।
आक्षापयद्वधं तस्य रावणः क्रोधमूर्च्छितः ॥

Hearing those words of the high souled Monkey, Ravana beside himself with anger, ordered his killing.

वधे तस्य समाहृते रावणेन दुरात्मनो ।
निवेदितवतो दौत्यं नानुभेने विभीषणः ॥

When the killing of the Monkey was ordered by the wicked Ravana, Vibhishana did not approve of the killing of one who had declared himself a messenger.

तस्य तद्वचनं श्रुत्वा दशग्रीवो महात्मनः ।
देशकालहितं वाक्यं प्रातुरुत्तरमब्रवीत् ॥

Hearing those words of his high souled brother, suited to time and place, the ten-necked Ravana replied to him thus.

कर्णीनां किल लाडगूलमिष्टं भद्रति भृषणम् ।
तस्य दीप्यतां शोष्यं तेन दग्धेन गच्छतु ॥

To Monkeys the tail indeed is a prize ornament.

Let that be set fire to immediately. With his tail burnt, let him go.

तस्य तद्वचनं श्रुत्वा राक्षसा कोपकर्कशाः ।
वेष्यन्तिस्म लाडगूलं जीर्णं कार्पासजैः पटैः ॥

Hearing his words, the Rakshasas, cruel through wrath wrapped up his tail with torn pieces of cotton cloth.

तैलेन परिषिद्धाय तेऽग्नि तत्राभ्यपातयन् ॥

And bathing it with oil, they set fire to it.

ततः प्रदोसलाङ्गूलः सविद्युदिव तोयहः ।
भवनाग्रेषु लङ्काया विच्चार महाकपिः ॥

Then, with his flaming tail, like unto a cloud encircled by lightning, Hanuman the great Monkey wandered forth on the tops of the mansions of Lanka.

गृहान्तरं राक्षसानामुद्यानानि च वानरः ।
बोक्षमाणो हासन्त्रस्तः प्रासादांश्च चचार सः ॥

From house to house and through gardens, that monkey went along without fear, looking at the upper terraces.

लङ्कां समस्तां सन्दोष्य लाङ्गूलाग्नि महाबलः ।
निर्वापयामास तदा समुद्रे हरिसत्तमः ॥

After setting the whole of Lanka on fire, that foremost of monkeys, possessed of great strength, extinguished in the ocean the fire in his tail.

ततस्तां शिशुपायुले जानकीं पर्यवस्थिताम् ।
गमनाय मर्ति कृत्वा वैदेहीमध्यवाद्यत ॥

Then after making up his mind to return, he saluted Janaki, the daughter of the King of Videhas, who was seated at the base of the Shinshupa tree.

सर्गः ५६ ।

स तमारुष्य शैलेन्द्रं व्यवर्घत महाकपिः ।
दक्षिणादुत्तरं पारं प्रार्थयं लुषणाभ्यसः ॥३९॥

He having ascended that excellent mountain, increased in size, and requested the ocean to take him to the northern shore from the South.

अधिधङ्ग ततो वीरः पर्वतं पश्चात्मजः ।
ददर्श सागरं भीमं भीमोरगनिषेदितम् ॥४०॥

That heroic son of the Wind, having ascended the mountain, saw the terrible ocean, the abode of dreadful snakes.

स लिलङ्गयिषुभीमं सलीलं लघणार्णवम् ।
कल्पोलास्फालवेलान्त मुत्पपात नभो हरिः ॥५०॥

Desirous of crossing over the terrible salty ocean full of waves as if in sport, the monkey rose up in the sky.

सर्गः २७ ।

हनुमान्पुष्टुवे तृणं महानौरिष सागरम् ॥६॥

Hanuman flew (in the air) at once: at that time he appeared like a large ship in the ocean.

अपारमपरिभ्रान्तश्चाम्बुद्धि समग्रहत ।
हनुमान्मेवजालानि विकर्षश्चिव गच्छति ॥

He was crossing the unfathomable ocean without getting tired. He was flying as if he was dispersing the clouds.

पाण्डुराहणवर्णानि नीलमञ्जिष्ठकानि च ।
हरिताश्च वर्णानि महाब्राणि चकाशिरे ॥७॥

The great clouds at that time were shining, some white & red, others dark and *manjishtha* and rest green & reddish.

प्रविशान्तम्रजालानि निष्कर्मश्च पुनः पुनः ।
प्रकाशश्चा प्रकाशश्च चन्द्रमा इव दृश्यते ॥८॥

Often and often entering a series of clouds and coming out of them: once shining and once getting covered, he appeared like the Moon.

विविधाप्रधना पश्चगोचरो धवलाम्बरः ।
दृश्यादृश्यतनु र्धीरस्तथा चन्द्रायतेऽम्बरे ॥९॥

That mighty warrior of white garments like those of the Garuda flying in the midst of various kinds of clouds, who appeared and disappeared now and then, looked like the Moon travelling in the sky.

ताक्षर्यायमाणो गगने स बभौ वायुनन्दनः ।
दारयन्मेघवृन्दानि निष्पतंश्च पुनः पुनः ॥१०॥

That son of the Wind now and then tearing the clouds and falling out, appeared in the sky like the Garuda.

नदन्नादेन महता मेघस्वनमहास्वनः ।
प्रवरात्राक्षसान्दृत्वा नाम विश्रात्य चात्मनः ॥११॥

Having killed the distinguished Rakshasas and having disclosed his name and thundering with a loud roar like a cloud or a drum,

आकुलां नगर्ण छृत्वा व्यथयित्वा च रावणम् ।
अर्द्धयित्वा महावोरान्वैदेही मभिषाध च ।

And having agitated the whole city and causing much pain to Ravana, and having killed great warriors and having saluted Vaidehi,

आजगाम महातेजा पुर्वमध्येन सागरम् ॥१२॥

That mighty and powerful monkey came just in the middle of the Sea,

पर्वतेन्द्रं सुनाभं च समपस्पृश्य स वीर्यवान् ।
उयामुक्त इव नाराचो महावेगोऽभ्युपागमत ॥१३॥

And touched the mountain Mainaka (of gold naval), having come up there in great speed as if he was an arrow shot from a bow.

स किंचदारात्संप्राप्तः समालोक्य महागिरिम् ।
महेन्द्रमेघसंकाशो ननाद स महाकपिः ॥

When he came up to some distance near Mahendragiri, he having seen that mountain, gave out a loud roar, like that of a cloud on that mountain. (? blew a loud and prolonged whistle).

स पूरयामास कपिर्दिशो दश समन्ततः ।
नदष्टादेन महता मेघस्वन्महास्वनः ॥१५॥

That monkey at once filled all the ten directions with that roar, which reverberated all round.

स तं देशमनुप्राप्तः सुहृदर्शनलालसः ।
ननाद सुमहानादं लाङ्गूलं चाप्यकम्पयत ॥१६॥

He gave out the thundering sound, on finding that he had reached his country and as he was

desirous of seeing his friends, and he shook his tail
(' unfurled his flag).

तस्य नानधमानस्य सुपर्णाचरिते पथि ।
फलतीवास्य धोषेण गगनं साक्षमण्डलम् ॥१७॥

By his loud roar, (? whistle), in the Air-route of Suparna, the whole sky together with the Sun and his satellites was as it were cleft asunder.

ये तु तत्रोत्तरे कूले समुद्रस्य महाबलाः ।
पूर्वं संविष्टिताः शूरा वायुपुत्रदिवक्षबः ॥१८॥

The powerful warriors who were on the Northern Sea-shore all round and who were desirous of seeing the Son of the Wind back,

महतो वायुनुभस्य तोयदस्येव निःस्वनम् ।
शुक्ष्ववुस्ते तदा धोषमूरुवेगं हनूमतः ॥१९॥

Also heard the loud sound of Hanuman's speed as if it was the thunder of the clouds.

ते दीनमनसः सर्वे शुक्ष्ववुः काननौकसः ।
वानरेन्द्रस्य निर्घोषं पर्जन्यनिनदोपमम् ॥२०॥

All those forest dwellers (Monkeys), with anxious looks heard the thundering sound, which was like the thunder of the Rain-god.

निशम्य नदतो नादं वानरास्ते समन्ततः ।
वभूवुरुत्सुकाः सर्वे सुहर्षनकाङ्क्षणः ॥२१॥

Having heard the sound made by that roaring monkey those monkeys from every side, who were all anxious (to see him),

जाम्बवान्सहस्रिशेषु श्रीतिसंहृष्टमानसः ।
उपामन्त्र्य हरीन्सर्वानिदं वचनमब्रवीत् ॥२२॥

Then the monkey chief Jambavan, with his mind thrilled with joy, called out all the Monkeys and said to them as follows.

सर्वथा कृतकार्याऽसौ हनूमान्नात्रसंशयः ।
नद्यस्या कृतकार्यस्य नाद पवंविधो भवेत् ॥२३॥

At all events this Hanuman seems to have undoubtedly returned after having fulfilled his mission, for he would not have made such a noise if he had not succeeded in his work.

तस्य बाहूरुवेण च निनादं च महात्मनः ।
निशम्य हरयोहृष्टाः समुत्पेतुर्यतस्ततः ॥२४॥

After bearing the sound made by the force of his arms and thighs, the monkeys began to jump to and fro with delight.

गिरिगाहरसंलीनो यथा गर्जति मारुतः ।
एवं जगर्ज बलधान्हनूमान्मारुतात्मजः ॥२५॥

The Powerful Hanuman, son of Maruta, roared like the Wind confined in a mountain cave.

तमग्रघनसंकाश मापतन्तं महाकपिम् ।
दृष्ट्वा ते वानराः सर्वे तस्थुः प्राङ्गलयस्तदा ॥२६॥

Seeing that great monkey descending like a cluster of clouds, all the monkeys stood with folded hands.

ततस्तु वेगवान्धोरो गिरेगिरिमिभः कपिः ।
निपपात गिरेस्तस्य शिखरे पादपाकुले ॥२९॥

Then that impetuous heroic monkey bearing the resemblance of a mountain descended on the top of that mountain which was full of trees.

हर्षेणापूर्वमाणोऽसौ रम्ये पर्वतनिश्चरे ।
छिन्नपक्षं इवाकाशात्पपात धरणीधरः ॥३०॥

He then fell on that beautiful mountain water fall (spring), filled with joy from the sky, like a mountain whose wings have been broken (torn).

ततस्ते प्रीतमनसः सर्वेवानरपुङ्गवाः ।
हनूमन्तं महात्मानं परिवार्योपतस्थिरे ॥३१॥

Then all those best monkeys well pleased sat sorrounding that high souled Hanuman.

स ताभ्यां पूजितःपूजयः कपिभिश्च प्रसादितः ।
दृष्टा देवीति विक्रान्तः संक्षेपेण न्यवेदयत् ॥३६॥

He who was victorious having been honoured and propitiated by the monkeys, reported in brief that the (देवी) queen was seen by him, (i. e. that he had performed the heroic deed of meeting the Queen).

Sarga 58:-

तत स्तस्यगिरेः शूङ्गं महेन्द्रस्य महाबलाः ।
हनुमत्रमुखाः प्रीति हरयो जगमुख्तमाम ॥१॥

Then on the peak of that Mahendra Mountain, those very powerful Haris headed by Hanuman became exceedingly pleased.

In Sarga 58 Hanuman gives an excellent concise description of all the incidents that took place during his visit to Lanka and back.

In Sarga 59 Hanuman describes the pitiable condition of Sita and instigates नील and others to destroy Ravana and his colleagues.

In Sarga 60 (अङ्गद's) Angada's heroic speech to bring back Sita and (जाम्बवत's) Jambavat's suggestion to report the result of Hanuman's visit, to Rama are described.

हनूमांस्तु गुरुन् वृद्धान् जाम्बवत्यमुखास्तदा ।
कुमारमङ्गदं चैव सोऽवन्दत महाकपिः ॥

And Hanuman, the great monkey paid obeisance to all his elders and teachers like Jambavan and to Prince Angada.

हनूमान् ब्र्वाद्युष्ट् स्तदा तान् वानर्षभान् ॥

Then Hanuman highly satisfied said to those mighty monkeys.

अशोक वनिकासंस्था दृष्टा सा जनकात्मजा ।
रक्ष्यमाणा सुघोराभी राक्षसीभिरनिन्दिता ॥

"Janaka's blameless daughter has been found, kept in custody in the middle of the Ashoka garden and guarded by highly terrific Rakshasa women."

सा ग्रह्यत्वैव तन्वङ्गी तद्वियोगात्पर्कर्शिता ।
प्रतिपत्पाठशीलस्य विद्येव तनुतांगता ॥

She, lean already by nature, is now emaciated on account of separation like the learning of one who is prone to study on प्रतिपद् (the first day of the lunar fort-night.)

सर्गः ६१ ।

प्रोतिमन्त स्ततः सर्वे वायुपुत्रपुरस्सराः ।
महेन्द्रादि परित्यज्य पुण्ड्रपुः प्लवगर्जभाः ॥२॥

Then all the mighty monkeys with the son of Vayu at their head, being highly pleased, leapt over in the sky, leaving the Mahendra mountain behind.

प्लवमानाः स्वमुत्पत्य ततस्ते काननौकसः ।
निषेतुर्हरिराजस्य समोपे राघवस्य च ॥

Ascending the sky and jumping through, all the monkeys came down to the ground in the vicinity of the King of the Monkeys and of Raghava.

इनुमांश महाबाहुः प्रणम्य शिरसा ततः ।
नियतामक्षतां देवीं राघवाय न्यवेदयत् ॥

Then the mighty Hanuman bowed with his head to Raghava and informed him of Sita the Queen being without a stain and without a scathe.

तत्र लङ्केतिनगरी राघवस्य दुरात्मनः ।
दक्षिणस्य समुद्रस्यतीरे च सति दक्षिणे ॥

There is on the southern bank of the Southern Ocean a city called Lanka which belongs to the wicked Ravana.

तत्र सीता मया दृष्टा रावणान्तःपुरे सती ।
संन्यस्य त्वयि जीवन्ती रामा राम मनोरथम् ॥

O Rama, there in the Ravana's Seraglio, Sita was seen by me alive, charming, virtuous, with all her desires concentrated in you.

सा मया नरशार्दूल विश्वासमुपपादिता ।
रामसुग्रीवसख्यं च भृत्या प्रीतिमुपागता ॥

O Best of Men, She was inspired with confidence by me. Hearing of the friendship between Rama and Sugriva, She rejoiced.

अभिज्ञानं च मे दत्तं यथावृत्तं तवान्तिके ।
चित्रकूटे महाप्राज्ञ वायसंप्रति राघव ॥

O Highly Wise Raghava, as a token was also imported to me, as it happened, the incident of the Crow on Chitrakuta while you were near.

And Sita added:—

अयं चास्मै प्रदातव्यो यत्नात्सुपरिक्षितः ।
एष निर्यातितः शोमान मया ते वारिसंभवः ॥

"This auspicious jewel also, which has been carefully preserved by me and which had come out of the ocean, must be given to him."

जीवितं धारयिष्यामि मासं दशरथात्मज ।
ऊर्ध्वं मासान्नजीवेयं रक्षसां वशमागता ।

"O Son of Dasharatha, I shall support my life for a month more only. Being in the clutches of the Rakshasas I shall not live beyond one mouth."

इति मामब्रवीत्सीता कृशाङ्की वरवर्णिनी ।

Thus did Sita, of emaciated body and rare beauty, tell me.

रावणान्तःपुरेषदा मृगीवोक्तुल्लोचना ॥

She who is confined in the harem of Ravana, like a female deer and whose eyes are full-blooming.

पतदेव मया ख्यातं सर्वं राघव यथथा ।
सर्वथा सागरजले संतारः प्रविधीयताम् ॥

I have related to you all this, O Raghava, exactly as it has happened. Now look sharp, and arrange seriously for the crossing of the ocean by a floating bridge.

पवसुको हनुमता रामो दशरथात्मजः ।
तं तु दृष्ट्वा मणिश्रेष्ठं राघवः शोककर्षितः ।
नेत्राभ्या मञ्चुपूर्णाभ्यां सुग्रीव मिदमब्रवीत् ॥

Having been thus told by Hanuman, the grief-stricken Ragava, the son of Dasharatha, told Sugriva this with his eyes full of tears, after looking at the excellent jewel.

अयं हि शोभते तस्याः प्रियाया मूर्जिन मे मणिः ।
अस्याद्य दर्शनेनाहं प्राप्तं तामिव चिन्तये ॥

This jewel does indeed shine on the head of my beloved. Looking at it now, I fancy Sita herself returned.

चिरं जीवति वैदेही यदि मासं धरिष्यति ।
न जोवेयं क्षणमपि विना तामसितेक्षणाम् ॥

Vaidehi will indeed live long, if she sustains her life for a month. But I cannot live even for a moment without the dark-eyed one.

नय मामपि तं देशं यत्र दृष्टा मम प्रिया ।
न तिष्ठेयं क्षणमपि ब्रह्मसुपलभ्य च ॥

Lead me also to that place where my beloved was seen by you. I cannot tarry even for a moment after having obtained news of her.

मधुरा मधुरालापा किमाह मम भासिनी ।
मद्धिहोना वरारोहा हनुमन्कथयस्व मे ॥

O Hanuman, tell me, what did my beautiful, sweet, sweet-voiced wife of beautiful hips, say to you, separated from me.

एव मुक्तस्तु हनुमान् राघवेण महात्मना ।
सीताया भाषितं सर्वं न्यवेदयत राघवे ॥

Being thus addressed by the high souled Raghava, Hanuman reported to Raghava all that was uttered by Sita, thus.

हनुमन् सिंह संकाशौ तावुभौ रामलक्ष्मणौ ।
सुग्रीवं च सहामात्यं सर्वान्बूयां अनामयम् ॥

O Hanuman, tell those two, Rama and Lakshmana, effulgent like lions, and Sugriva, his ministers and all, "Good Health".

यथा च स महाबाहुर्मौ तारयति राघवः ।
अस्मादुखाभ्यु संरोधात्वं समाधातु मर्हसि ॥

It behoves you to do that by which the mighty armed Raghava shall rescue me from confinement in this ocean of miseries.

तदर्थोपहितं वाक्यं प्रश्रितं हेतु संहितम् ।
निशम्याहं ततः शोषं वाक्यमुत्सरमब्रवम् ॥

Hearing those sound, reasonable, and affectionate words, I spoke the final reply thus.

शैलाम्बुदनिकाशानां लङ्घामलयसानुभु ।
नर्दतां कपिमुख्यानां न चिराच्छ्रोभ्यसि स्वनम् ॥

"Before long you will hear the sounds of roaring Monkey Chiefs, who look like mountains and clouds, on the summits of the Malaya Mountain in Lanka."

मम पृष्ठगतौ तौच चन्द्रसूर्या विवोदितौ ।
त्वत्सकाशं महाभागे नृसिंहावाग्मिष्यतः ॥

"O Highly Fortunate Lady, those two lion-like Men (Rama and Lakshmana) mounted on my back, will come to your presence like the Sun and the Moon just risen."

अरिञ्जं सिंहसंकाशं क्षिप्रं द्रश्यसि राघवम् ॥
लक्ष्मणं च धनुषाणि लङ्घात्तारमुपस्थितम् ॥

You will see presently the lion-like Raghava, the slayer of his enemies and Lakshmana with bow in hand at the very door of Lanka.

निवृत्तवनवासं च त्वयासार्धमरिन्द्रमम् ।
अभिषक्तमयोध्यायां क्षिप्रं द्रश्यसि राघवम् ॥

You will soon see Raghava, the destroyer of his foes installed (King) in Ayodhya along with you, after completing the Forest-life.

इत्थं मया वाग्मिरदीनभाषिणा
शिवाभिरिष्टाभि रभि प्रसादिता ।
उपैति शांतिं मम मैथिलात्मजा
तवापि शोकेन तथातिषेडिता ॥

Then that daughter of the King of Mithila who was very much afflicted at heart, through grief at my departure and also at separation from you, was appeased by my pleading vigorously, with auspicious and agreeable words: and thus she has got a little peace of mind.

SECTION (4)

March of Sugriva's Army: Building of the Bridge; and Transportation of Army to Lanka.

युद्धकाण्डे, सर्गः १ ।

श्रुत्वा हनुमतो वाक्यं यथावदभिभाषितम् ।
रामः प्रोतिसमायुक्तो वाक्यमुत्तरमब्रवीत् ॥१॥

Hearing the words spoken by Hanuman, which was a true narrative of what had happened, Rama, well pleased, replied.

कृतं हनुमता कार्यं सुमहद्गुविदुर्लभम् ।
मनसापि यदन्येन न शक्यं धरणीतले ॥२॥

Hanuman has performed a very difficult task, which, to another person it was impossible even to conceive.

कथं नाम समुद्रस्य दुष्पारस्य महाभसः ।
हरयो दक्षिणं पारं गमिष्यन्ति समाहिताः ॥१७॥

But now the question is, how would the monkeys go to the other side of the formidable ocean, safe.

सर्गः २ ।

तं तु शोकपर्यानं रामं दशरथात्मजम् ।
उवाच वचनं श्रीमान्सुग्रीवः शोकनाशनम् ॥१॥

To Rama who was thus filled with anxiety, the powerful Sugriya spoke words dispelling his sorrow.

वानरेषु समासक्तं न ते कार्यं विपत्स्यते ।
अचिराद्रक्ष्यसे सीतां तीर्त्वा सागरमक्षयम् ॥२०॥

Your work which has been entrusted to the monkeys will not suffer. In a short time you will see Sita after crossing the vast ocean.

लड्डिघते तत्र तैः सन्वैर्जित मित्येव निष्ठिनु ।
सर्वं तीर्णं च मे सैन्यं जितमित्यधर्यताम् ॥२३॥

Be sure that as soon as the Army has crossed the ocean, it will conquer. Know for certain that immediately on all my army crossing the ocean, it will win.

सर्गः ३ ।

सुप्रीवस्य वचःश्रुत्वा हेतुमत्परमार्थवत् ।
प्रतिजप्राह काकुत्स्थो हनुमन्तमथाब्रवीत् ॥१॥

Having heard Sugriva's speech, full of meaning, Rama agreed and spoke to Hanuman thus.

तपसा सेतुबन्धेन सागरोच्छोषणेन च ।
सर्वथापि समर्थोऽस्मि सागरस्यास्य लङ्घने ॥२॥

"I am capable of crossing the ocean, by building a Bridge by तपस् (*i.e.* Self-inflicted hard labour) and by drying it up."

"But let me know the construction of Lanka."

Hanuman then described it. And then Rama replied:-

सर्गः ४ ।

यज्ञिवेदयसे लङ्घां पुरो भीमस्य रक्षसः ।
क्षिप्रमेनां वधिष्यामि सत्यमेतत्प्रवीभि ते ॥२॥

"The Lanka that you describe of that cruel demon, I will verily destroy it, I say."

अस्मिन्मुहूर्ते सुप्रीघ श्रयाजमभिरोचय ।
युक्तो मुहूर्ते विजये प्राप्तो मध्यं दिवाकरः ॥३॥

Be pleased to start, Sugriva, at this very moment. The Sun has arrived in the centre of the (विजय मुहूर्त) *Vijaya Muhurta* (*Abhijit Constellation*) quite properly.

उत्तराफाल्युनी शूद्र भस्तु हस्तेन योक्षयते ।
अभिप्रयाम सुप्रीघ सर्वानीकसमावृताः ॥६॥

“To day the constellation is *Uttara Falguni* and tomorrow the Moon will be in the constellation *Hasta*. So Sugriva, let us start, accompanied by all our Army.”

Then Rama arranged his Generals and Army.

पर्व ते हरिशार्दूला गच्छन्ति बलदर्पिताः ।
अपश्यंत गिरिश्रेष्ठं सहं गिरिशतायुतम् ।
सरांसि च सुफुल्लानि तटाकानि वराणि च ॥३८॥

Thus the lion-like monkeys, full of valour, while marching, saw the excellent mountain (*सह्य*) *Sahya* having a hundred hill tops, and lakes and ponds, which were open and excellent.

रामस्य शासनं हात्वा भीमकोपस्य भीमवत् ।
बर्जयज्ञागराभ्याशां स्तथा जनपदानपि ॥३९॥

सागरौघनिभं भीमं तद्वानरबलं महत् ।
निःसंसर्पं महाघोरं भीमघोष इवार्णवम् ॥४०॥

Having known of the strict orders of Rama of terrible anger, that great and terrible monkey army bearing the resemblance of a high tide of the Ocean marched towards the awful ocean, without touching the vicinity of cities and inhabited country-side.

ततो वामराजेन लक्ष्मणेन सुपूजितः ।
बगाम रामो धर्मात्मा स सैन्यो दक्षिणादिशम् ॥४१॥

Then the high souled Rama, who was honoured by Sugriva and Lakshmana went towards the Southern direction, accompanied by the army.

Lakshmana says:-

प्रसन्नाश्रदिशः सर्वा विमलश्च दिवाकरः ।
उशना च प्रसन्नार्चि रनुत्वां भार्गवो गतः ॥४८॥

“All the directions are delightful and the Sun is clear. The Star Venus is shining brightly and is following you.”

✓ ब्रह्मराशिंशुदश्च शुद्धाश्च परमर्थयः ।
अचिंभन्तः प्रकाशन्ते ध्रुवं सर्वे प्रदक्षिणम् ॥४९॥

“The *Brahma Rashi* is pure: the *Saptarshi* constellation is also pure. All the stars round about (ध्रुव) the pole are shining briskly.”

✓ Note. This star ब्रह्मराशि must be the “Capella” near the Northern Pole Star, which is known as *Brahma Hridaya* (ब्रह्महृदय)

त्रिशङ्कुविमलो भाति राजर्षिः सुपुरोहितः ।
पितामहः पुरोऽस्माक मिश्वाकृणां महात्मनाम् ॥५०॥

“Rajarshi Trishanku also appears pure: well placed in front of us: he is the grand-father of the *Ikshvaku* family.”

विमले च प्रकाशेते विशाखे निरुपद्रवे ।
नक्षत्रं परमस्माक मिश्वाकृणां महात्मनाम् ॥५१॥

“The two Vishakhas ((विशाखाः) shine brightly: it is the other constellation of the high souled *Ikshvakus*.”

✓ नैऋतं नैऋतानां च नक्षत्रमपि पीड्यते ।
वूलो मूलवता स्पृष्टो धूप्यते धूमकेतुना ॥५२॥

"The constellation *Mula* (मूल) belonging to the *Nairuta* demons is much troubled, having been touched at the bottom by a Comet."

ततः शतसहस्रैश्च कोटिभिश्च सहस्राशः ।
वानराणां सुधोराणां श्रीमत्परिवृता मही ॥६८॥

Then the Earth was sorrounded by the terrible monkeys, in hundreds, thousands and crores of thousands.

सा स्म याति दिवारात्रं महती हरिवाहिनी ।
प्रहृष्टमुदिताः सर्वे सुप्रीवेणाभिपालिताः ॥६९॥

Day and night that great Monkey-Army is travelling, all glad and satisfied and protected by Sugriva.

ततः पादपसंबाधं नानामृगसेमायुतम् ।
सह्यपर्वतमासाधं वानरास्ते समारहन् ॥७१॥

Having approached the (सह्य) *Sahya* mountain, full of trees and various kinds of animals, the monkeys, ascended it.

काननानि विचित्राणि नदीप्रखण्डानि च ।
पश्यन्नपि यथौ रामः सह्यस्य मलयस्य च ॥७२॥

Rama also observing the different forests and rivers and streams of the *Sahya* and *Malaya* mountains proceeded onwards.

मारुतः सुखासंस्पर्शो वाति चन्दनशीतलः ।
अधिकं शैलराजस्तु धातुभिस्तु विभूषितः ॥७३॥

✓ धातुभ्यः प्रसृतो रेणुर्बायुवेगेन घट्टितः ।
सुमहाद्वानरानोकं छादयामास सर्वतः ॥७४॥

There the Wind, happy in touch, and cold like Sandal, was blowing: the mountain-king was much adorned by various metals: the dust of the metals mixed with the swift blowing wind was spreading every where. And the very large army of the Monkeys covered every where.

[*Note.* In Shloka 38 above and in this shloka reference is to (सह्य) *Sahya* and (मलय) *Malaya* mountains. Now we must pause here and consider which *Sahya* and *Malaya* mountains could have been in the Poet's imagination. The Western ghats in Southern India are collectively known at present by the name *Sahya*; & the *Cardamon Hills* to the south of the Nilgiris near Travancore are known as the *Malaya Mountains*. On the other hand the Indo-China Peninsula is known as the *Malaya Peninsula*; and the mountains there are known for their *metals*, especially *tin*. And from Moulmain to Tennissarim up to the Isthmus of Kra there is a regular chain of mountains: it is possible this latter mountain-chain may have been called by the poet *Sahya*, *Malaya* being the common name given to the mountains near Travancore and those near Malacca and *Singa-pore*. The strategic position of *Singapore* is well known to day. Moreover in shloka 77, the mountain is said to be

“ अधिकं शैलराजस्तु धातुभिस्तु विभूषितः ॥”

According to *Physical Geography*, the *Sahyadri Range* in South India is not a regular mountain range of *folded rock*; but is merely an elevated fringe of the Deccan plateau. So it is not “धातुभिर्विभूषितः

adorned by metals." While the mountain range in Indo-China referred to above is well known for its various kinds of metals; and tin is found there in large quantities. Moreover that is the Southern end, from where the island-chain of Sumatra, Java and the Sunda Islands—which is like a natural bridge, connecting Northern Hemisphere with the Southern Hemisphere (especially Australia) commences. While there is absolutely no trace of any bridge from the present Ceylon to Australia. I am therefore inclined to the opinion that it was the mountain range in Indo-China and Malaya Peninsula that was referred to by the Poet, as *Sahya* and *Malaya*: but that as the Poet saw all this in his *yogic* trance, he used such language in the description as to confound the *Sahya* and *Malaya* of the *Deccan India* with the mountain chain of the Indo-China Peninsula.

The only question then will be, by which way the Army travelled to reach *Indo-China Peninsula* from the *Mahendragiri* mountain near *Jagannathpuri*. The only land-route according to the present topography of India and Indo-China Peninsula is *via* Calcutta and the hills in Brahmapedesha (present Burma)].

महेन्द्रमथ संप्राप्य रामो राजीवलोचनः ।
आहरोह महाबाहुः शिखरं द्रुमभूषितम् ॥१८॥

Then having come to Mahendra, the lotus eyed Rama who was all powerful, ascended its top adorned by trees.

[*Note.* There is some confusion here, with regard to the situation of *Mahendragiri*. If the poet by *Sahya* and *Malaya* meant the western ghats and the Cardamom Hills, in South India, then *Mahendra* here would mean the Southern-most peak of the Cardamon Hills. But we have located *Mahendragiri* near Vizagapattam. And if *Sahya* and *Malaya* refer to the mountain range in the *Indo-China* Peninsula, then *Mahendra* would mean the Southern-most peak of the Mountain in the *Malaya* Peninsula.]

ततः शिखरमाहश रामो दशरथात्मजः ।
कूर्ममीनसमाकीर्ण मपश्यत्सलिलोकुलम् ॥१५॥

Then having ascended that top Rama saw the ocean, full of tortoise and fish and swelling with water.

ते सह्यं समतिक्रम्य मलयं च महागिरिम् ।
आसेदु रानुपृष्ठेण समुद्रं भासनिः स्वनम् ॥१६॥

Having crossed the *Sahya* and *Malaya* mountains they sat near the ocean which was roaring loudly, in regular order.

अवरहा जगामाशु वेलावनमनुत्तमम् ।
रामो रमयतां श्रेष्ठः ससुग्रीषः सलक्षणः ॥१७॥

Descending, Rama with Sugriva and Laksmana quickly reached the forest on the sea shore.

अथ धौतोपलतलां तोयोदैः सहस्रोत्थितैः ।
वेला मासाद्य विपुलां रामो वचनमब्रशीत् ॥१८॥

Rama, having sat on the extensive sandy sea-shore, the surface of the rocks of which was washed by naturally rising waves, spoke as follows.

पते वयमनुप्राप्ताः सुग्रीव वरुणालयम् ।
इहेषानौ विचिन्ता सा या नः पूर्वमुपस्थिता ॥१९॥

O Sugriva, here we have arrived at the sea side. Now stares in front of us the same anxiety that was felt before by us.

अतः परमतोरोऽथं सागरः सरितां पतिः ।
न चायमनुपायेन शक्यस्तरितुमर्जवः ॥१०७॥

This ocean whose shore is very far, it is not possible to cross without effort.

तदिहैव निवेशोऽस्तु मन्त्रः ग्रस्त्रयतामिह ।
यथेदं वानरबलं परंपारमवानुयात ॥१०१॥

So let us halt here and hold a mutual consultation, so that the Monkey Army could reach the extreme other side.

सर्गः ६ ।

लङ्कायां तु कृतं कर्म घोरं दृष्ट्वा भयावहम् ।
राक्षसेन्द्रो हनुमता शक्णेव महात्मना ॥१॥

The king of the demons having seen the terrible deed performed by Hanuman, as if done by the high souled Indra,

अब्रवोद्राक्षासान्सर्वान् हिया किञ्चिदवाढमुखः ॥

Spoke to all the demons, with a little down-cast face due to shame.

सर्गः १४ ।

निशाचरेन्द्रस्य निशम्य वाक्यं
 स कुम्भकर्णस्य च गर्जितानि ।
 बिभीषणो राक्षसराजमुख्य
 मुवाच वाक्यं हितमर्थयुक्तम् ॥१॥

Hearing the words of the king of the demons and the thunderings of Kumbhakarna, Bibhishana spoke to the demon king what was in his interest and what was appropriate.

इदं पुरस्यास्य सराक्षसस्य राक्षश पथं सुसुहजनस्य ।
 सभ्यग्निं वाक्यं स्वमतं ब्रवीभि नरेन्द्रपुत्राय ददातु मैथिलीम् ॥२१॥

"I speak out these appropriate words in the interests of the city, the demons, the King and friends; Please return Maithili to Rama, the son of the King of Man."

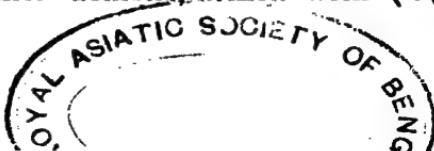
सर्गः १५ ।

सुनिखिष्टं हितं वाक्यं मुकवन्तं बिभीषणम् ।
 अब्रवीत्प्रह्यं वाक्यं रावणः कालचोदितः ॥१॥

Ravana who was impelled by destiny (time) spoke harsh words to Bibhishana, who had said the wellmeaning and beneficial words to him.

इत्युक्तः प्रह्यं वाक्यं न्यायवादो बिभीषणः ।
 उत्पपात गदापाणिश्चतुर्भिः सह राक्षसैः ॥१७॥

So spoken to in harsh words (by Ravana), Bibhishana who was the speaker of what was just, flew away with four other demons, armed with (गदा) Gada (a club).



अब्रवीक्ष तदा वाक्यं जातकोधो बिभीषणः ।
स्वस्ति तेऽस्तु गमिष्यामि सुखीभव मयादिना ॥

Bibhishana who was angry spoke this: "May it be well with you: I am going: be happy without me."

सर्गः १७ ।

इत्युक्त्वा पर्हं वाक्यं रावणं रावणानुजः ।
आजगाम मुहूर्तेन यत्र रामः सलक्षणः ॥१॥

Speaking such harsh words to Ravana, his younger brother went in a moment to where Rama with Lakshmana was.

तं मेरुशिखराकारं दीप्तामिष शतहृदाम ।
गगनस्थं महोस्थास्ते ददृशु र्णनराघिपाः ॥२॥

The Monkey Generals standing on the land saw him standing in the sky, having the form of the top of the Meru mountain, and shining like lightning.

तेषां संभाषमाणानामन्योन्यं स बिभीषणः ।
उत्तरं तीरमासाद्य स्वस्थं पद्म व्यतिष्ठुत ॥१९॥

While they were talking *inter se*, that Bibhishana, having descended on the Northern Shore, stood at ease.
स उवाच महाप्राक्षः ।

रावणस्थानुजो म्राता बिभीषण इति भ्रुतः ।
त्यक्त्वा पुत्रांश्च दारांश्च राघवं शरणं । ३. ॥२०॥

He, the wisest, spoke:- "I am the younger brother of Ravana, by name Bibhishana, :having left sons and my wife, I have come to the shelter of Raghava".

सर्गः १९।

राघवेणाभये दत्ते संवर्तो रावणानुजः ।
बिभीषणो महाप्राज्ञो भूमि समवलोकयत् ॥१॥

On receiving a promise of safety from Raghava,
the very wise Bibhishana looked down on the ground.

सतु रामस्य धर्मात्मा निपत्तात बिभीषणः ।
पाश्योनिपपाताथ चतुर्भिः सहराक्षसैः ॥२॥

The high souled Bibhishana fell at Rama's feet,
accompanied by his four companion demons.

शिरसावन्ध्य धर्मात्मा वक्तुमेष प्रवक्तमे ॥२२॥
एक्षसानां वधे साहं लङ्घायाश्च प्रधर्षणे ।
करिष्यामि यथाप्राणं प्रवेश्यामि च वाहिनीम् ॥२३॥

The revered Bibhishana began to speak:- "I will
join your Army and render you help in the destruction
of the demons and the attack on Lanka, at the risk
of my life".

इति ब्रुवाणं रामस्तु परिष्वज्य बिभीषणं ।
समुद्राजलमानोय तेनाभ्यषिञ्चद्विभीषणं ॥२५॥

Rama having embraced Bibhishana who was speaking
like this, ordered water from the ocean and
anointed Bibhishana with it (as the next king of Lanka
after *Ravana-vadha*.)

अवशीच्च हनूमांश्च सुग्रीवश्च बिभीषणं ।
कथं सागरमनाधृष्यं तराम वरुणोलयम् ॥
सैन्ये परिवृताः सर्वे वानराणां महोजसाम् ॥२८॥

उपायैरभिगच्छाम यथा नदेनदीपतिम् ।
तराम तरसा सर्वे ससैःया वदणालयम् ॥२९॥

Then Hanuman and Sugriva asked Bibhishana "how can we, surrounded by armies of all very powerful monkeys, cross the uncontrollable ocean. We must find out means so that we can cross quickly the ocean with the whole of our Army."

एव मुक्तस्तु धर्मात्मा प्रत्युधाच विभीषणः ।
समुद्रं राध्वो राजा शरणं गन्तुमर्हति ॥२०॥

खनितः सगरेणायमप्रमेयो महोदधिः ।
कर्तुं मर्हति रामस्य शातेः कार्यं महोदधिः ॥३१॥

Bibhishana who was so addressed replied:- "It is desirable for Raghava Raja to invoke the ocean; it was dug by Sagara, the great Ocean which is immeasurable; So the ocean is bound to do the work of Rama who is the Agnatic relation of Sagara."

पवसुकीं ततो वीरावुभौ सुप्रीष्टलक्ष्मणी ।
समुदाचारसंयुक्तमिदं वचनमूच्यतुः ॥

Then Sugriva and Lakshmana who were thus spoken to, spoke the following words full of meaning, with pleasure.

अबद्वा खागे सेतुं घोरेऽस्मिन्बहणालये ।
लङ्घा नासादितुं शक्या सेन्द्रैरपि सुरासुरैः ॥४०॥

विभीषणस्य शूरस्य यथार्थं क्रियतां वचः ।
अलं कालात्ययं कृत्वा सागराय नियुज्यताम् ।
यथा सन्येन गच्छाम पुरीं रावण पालिताम् ॥४१॥

Without constructing a bridge over this terrible ocean, it is not possible to attack Lanka even by gods and demons accompanied by Indra. So without wasting time, apply to the ocean (concentrate your mind on the ocean) so that we can go to Ravana's city along with our Army.

एवमुक्तः कुशास्तीर्णं तौरे नदनदीपतेः ।
संविवेश तदा रामो वेद्यामिष्व हुताशनः ॥४२॥

Rama having been requested thus, took his seat on a seat made of Kusha grass on the shore of the ocean, like Fire in an Altar.

सर्गः २१ ।

ततः सागरवेलायां दर्भानास्तोर्य राघवः ।
अज्ञलि प्राडमुखः कृत्वा प्रतिशिष्ये महोदधेः ॥१॥

Then Raghava having spread Kusha grass on the Sea beach with hands folded towards the East, lay down without food for the attainment of his desired object.

दक्षिणो दक्षिणं बाहुं महापरिष्वंनिभम् ॥७॥
गोसहस्रप्रदातारं छुपधाय भुजं महत् ।
अथ मे तरणं वाथ मरणं सागरस्य च ॥८॥
इतिरामो धृतिं कृत्वा महाधाहु मंहोदधिम् ।
अधिशिष्ये च विधिष्वत्प्रयतोऽत्रस्थितो मुनिः ॥९॥

The clever Rama, having kept his right hand for his pillow, lay down according to proper religious rites, keeping his organs of sense under restraint after having

resolved that he would either cross the ocean or end his life.

तस्य रामस्य सुप्रस्थ कुशास्तीर्णे महीतले ।
नियमादेप्रमत्स्य निशास्तिक्षोऽमिक्षमुः ॥१०॥

Rama lying down passed three nights like this, vigilant and restrained.

त च दर्शयते रूपं मन्दो रामस्य सागरः ।

And yet the apathetic ocean did not appear before Rama.

समुद्रस्य ततःकुद्दो रामो रक्तान्तलोचनः ॥१३॥
संपोङ्ग्रय च धनुधीरं कम्पयित्वा शरैर्जगत् ।
मुमोच विशिखानुप्राप्नवानिष शतक्षतुः ॥२६॥

Then Rama became angry and with red eyes drew his terrible bow, and trembling the world with his arrows, discharged sharp and powerful arrows similar to Indra's thunderbolts.

ततो मध्यात्समुद्रस्य सागरः स्वयमुत्तिथः ।
उदयाद्रिमहाशैलान्मेरोरिव दिवाकरः ॥१७॥

Then from the middle of the ocean, *Sagara* himself came out, like the Sun from the great *Udayachala* top of the great Meru mountain.

अब्रवीत्प्राञ्जलिर्वाक्यं राघवं शरपाणिनम् ॥२४॥

And with folded hands spoke to Raghava who was armed with bow and arrows.

विधास्ये राम येनापि विषहित्येव्यहं तथा ।
न ग्राहा विधमिष्यन्ति यावत्सेना तरिष्यति ।
हरीणां तरणे राम करिष्यामि यथा स्थलम् ॥२८॥

"I will arrange in such a way that I will bear the burden myself: and so long as your army crosses the Sea, animals will not trouble them; and I shall make the requisite room for the monkeys to cross."

अयं सौम्य नलो नाम तनयो विश्वकर्मणः ।
पित्रा दत्तवरः श्रीमोन्नीतिमान्विश्वकर्मणः ॥४४॥
एव सेतुं महोत्साहः करोतु मयि वानरः ।
तमहं धारयिष्यामि यथाहेष पिता तथा ॥४५॥

O Sir, here is Vishvakarma's son by name Nala who has received a boon from his father. Let him construct a bridge over me. I will bear it."

एव मुक्तवोदधिर्नष्टः समुत्थाय नलस्ततः ।
अब्रवीद्वानरश्चेष्टो वाक्यं रामं महाबलः ॥४६॥

So saying, the ocean disappeared. Then Nala becoming ready, spoke to Rama.

अहं सेतुं करिष्यामि विस्तीर्णे मकरालये ।
पितुः सामर्थ्यमासाद्य तत्त्वमाह महोदधिः ॥४७॥

"I will build a bridge on this extensive ocean, taking resort to the power of my father. The great ocean has told the truth.".

मम मातुर्वरो दत्तो मन्दरे विश्वकर्मणा ।
मया तु सदृशः पुत्रस्तव देवि भविष्यति ।
औरसस्तस्य पुत्रोऽहं सदृशो विश्वकर्मणा ॥४९॥

"On the Mandar mountain, Vishvakarma had given a boon to my mother: 'O goddess, you will beget a son similar to me'. I am his legitimate son and am similar to him."

समर्थश्चात्यहं सेतुं कर्तुं वै बहुणालये ।
तस्माद्यैष बधन्तु सेतुं वानरपुङ्गवाः ॥५२॥

"I am capable of building a bridge on the ocean: so let the best of the monkeys commence building it this very day".

ततो विसृष्टा रामेण सर्वतो हरिपुङ्गवाः ।
अभिपेतु महारण्यं हृष्टाः शतसहस्रशः ॥५३॥

Then Rama sent out all round the best monkeys who flew to the big forest in hundreds of thousands.

✓ हस्तिमात्रान्महाकायाः पाषाणांश्च महाषलाः ।
पर्वतांश्च समुत्पादय यन्त्रैः परिवहन्ति च ॥५९॥
समुद्रं क्षोभयामासु निःशब्दं समन्ततः ।
सूत्राण्यन्ये प्रगृहणन्ति हायतं शतयोजनम् ॥६१॥
नलश्चके महासेतुं मध्ये नदनदीपतेः ।
स तदा क्रियते सेतुवानरै धोरकर्मभिः ॥६२॥
दण्डोनन्ये प्रगृहणन्ति विचिन्वन्ति तथा परे ।
पुष्पिताग्रैश्च तरुभिः सेतुं बन्धन्ति वानराः ॥६३॥

Big bodied, very powerful monkeys breaking up the mountains, carry away by machines, stones as big as elephants; and the falling stones agitate the ocean. Some monkeys are holding measuring tapes (cords). Nala thus constructed a big bridge 100 yojanas in extent in the midst of the ocean with the help of

powerful monkeys. Some monkeys were holding measuring rods: others measured the work done. The monkeys built the bridge with trees bearing flowers.

[Note. The length of the bridge is said to be 100 yojanas or about 800 miles. The preparation of plans &c took Rama three nights incessantly; and he did so in consultation with Sugriva & Hanuman and also with the help of Bibhishana who had arrived and joined him at the most opportune time. This incident appears to have been put by the poet (who was religious minded) in a religious garb, as if it was the act of religious invocation to the Sagara god by Rama who is said to have performed the religious rite of *Pratishayana* on a *durbha* grass-bed for three nights. To my mind, it appears to be nothing else but settling the plan in consultation with his advisers who had known that locality.]

कृतानि प्रथमेनाह्वा योजनानि चतुर्दश ॥५८॥

On the first day the bridge was constructed 14 yojanas.

द्वितीयेन तथैवाहना योगनानि तु विशतिः ॥५९॥

On the next day, 20 yojanas.

अहना तृतीयेन तथा योजनानि तु सुगरे ।
त्वरमाणे महाकायै रेकविशति रेकव ॥६०॥

On the third day, 21 yojanas by quick big bodied monkeys.

चतुर्थेन तथा आहना द्वाविशति रथापिष्ठा ।
योजनानि महावेगैः कृतानि त्वरितै स्ततः ॥६१॥

On the forth day, 22 yojanas by quick and swift workers.

पञ्चमेन तथा चाहना पलवगैः क्षिप्रकारिभिः ।
योजनानि त्रयोविशत्सुवेलं मध्यहस्ये ॥७२॥

On the fifth day, 23 yojanas, having reference to सुवेल Suvela.

[*Note.* सुवेलाचल appears to be the name of the range of mountains that lies across East Australia and stretches from North to South, which is now known as the "Great Dividing Range" and which in प्र० ३२२ of सूर्गी रद्द of the सुन्दरकाण्ड is called लम्बगिरि: vide pages 229-235 ante. And सुवेल may be the "Great Coral Barrier Reef" on the East Coast stretching from North to South.]

सुन्दरवरः धीमान्विश्वकर्मतिजो बली ।
समव्य सागरेसेतु यथा चास्य पिता तथा ॥७३॥
स नलेन कृतः सेतुः सागरे मकरालये ।
शुभ्रमे सुभगः श्रीमान्स्वातोपथ इवाम्बरे ॥७४॥

The powerful son of Vishvakarma built a bridge in the ocean, like his father. That bridge built by Nala was looking beautiful, like the milky way in the sky.

दशयोजन विस्तीर्ण शतयोजने मायतम् ।
सुदृश्य देवगन्धर्वा नलसेतु सुदुष्करन् ॥७५॥

It was 10 yojanas wide and 100 yojanas in length. The gods and the Gandharvas saw that bridge of कठ difficult of execution (accomplishment), with wonder.

[Note. Shlokas 68 to 72 show that he bridge was built piecemeal:-

- 14 yojanas, on the first day,
- 20 " " on the second day,
- 21 " " on the third day,
- 22 " " on the fourth day,
- 23 " " on the fifth day,

and finished on the night of the fifth day when it was brought as far as the "Great Coral Barrier Reef" (सुवेळ). Having regard to the minimum distance of Singapore from Australia (which is 2500 miles nearly or about 300 yojanas), it seems that the bridge was built by filling up the gaps between the several islands and thus making a temporary cause-way for transportation of Rama's army to Australia.]

तानि कोटिसहस्राणि धानराणां महोजसाम् ।

बधनन्तः सागरे सेतुं जग्नुः पारं महीदधेः ॥७९॥

Those crores of thousands of monkeys, of great strength having built the bridge went to the other side of the ocean.

सर्गः २४

सा बोरसमिती राक्षा विरराज व्यवस्थिता ।

ततः शुश्वरुग्रष्टं लङ्घायां काननौकसः ।

भेरी मृदङ्गं संघुष्टं तुमुलं लोमद्वयम् ॥३॥

बभूवुस्तेन द्वोषेण संहृष्टा हरियथपाः ॥४॥

That army of warriors, arranged by the King, was shining gloriously. Then they heard the joint sounds of Bheri (भेरी) and Mridanga (मृदङ्ग) which were tumultuous and horripilatory. The leaders of troops became much pleased by those sounds.

SECTION (5)

Use of Aeroplanes, Fire-arms and Electric weapons & gases and smoke in Ramayana.

The following extracts prove to my mind the use of Aeroplanes, Fire-arms and Electric weapons, gases & smoke in Ramayana.

[Note. शर्त, बाण, कामुक, धनुस्, विशेष, सायक, आयुध, अंडा, शत्रु appear to have been used in the general sense of a "weapon or missile", not necessarily "an arrow or a bow". नाराच, गदा, प्रास, द्राकि, आग्नेयाख, सूर्याख, ब्रह्माख, सौराख, ऋषि, शूल, निर्दिश, परश्व, परिघ, गान्धर्वाख, पावकाख, चक्र, अशनि appear to be specialised weapons.]

अरण्य काण्ड, सर्गः २९।

Aranya kanda, Sarga 29,

The demon Khara hurled a missile (*Gada*) against Rama when Rama was living in Janasthana. The description of this missile is as follows:-

खरबाहुग्रमुको सा प्रदीप्ता महती गदा ।

भूम्य वृक्षांश्च गुल्मांश्च कृत्वा इगात् तत्समीपतः ॥२६॥

The large blazing missile set free from the hand of Khara setting trees and bushes on fire narrowly passed away by the side of Rama.

Then Rama discharged an arrow on Khara.

स पपात खरो धूमौ दह्मानः शराप्निना ।
रुद्रेणेव विनिर्दग्धः श्वेतारण्ये यथान्धकः ॥३७॥

By the fire of which arrow Khara fell down on the ground burning, just as Andhakasura was thrown down in *Shvetaranya* completely consumed in flames, by Shankara.

When Shurpanakha went to Ravana and communicated the news of the extinction of the demon-army of 14,000 strong, by Rama single handed, Ravana questioned her as to what weapons Rama had. In reply she says:-

सर्गः ३४ ।

शक्त्वापनिभं घोरं विकृष्य कनकांगदम् ।
दीप्तान् क्षिपति नाराचान् सर्पानिव महाविषान् ॥६-७॥

Having drawn his golden bow which is as terrible as the bow of Indra, he shoots therefrom blazing arrows like rockets similar to the most poisonous snakes.

The missile discharged by Rama on Maricha (who had taken the form of an antelope) is thus described:-

सर्गः ४४ ।

तमेव द्रुग्मुदिश्य ज्वलतमिव पञ्चग्रन् ।
सुमोच ज्वलितं दीप्तं अखं ब्रह्म विनिर्मितं ॥१४-१५॥

Aiming at that antelope, he discharged a shining and blazing weapon made by Brahma, as if it was a burning snake.

In the course of the war with Ravana, the four heroic demons, Agniketu, Rashmiketu, Mitraghna and Yajnakopa shot burning arrows against Rama, and in response Rama cut off the heads of all the four demons by terrible arrows bearing the resemblance of fire-flames. *vide:-*

सर्गः ४३ ।

अग्निकेतुश्च दुर्धर्षः । रश्मिकेतुश्च राक्षसः ।
 मित्रघ्नो यज्ञकोपश्च रामं आदीपयन् शरैः ॥
 तेषां चतुर्णा रामस्तु शिरांसि समरे शरैः ।
 कुदध्नतुभिंश्चिछ्लेद घोरंरग्निशिखोपमैः ॥२६॥

“रामं आदीपयन् शरै” “Setting Rama on fire with their arrows” is significant. Similary the expression “घोरं रग्नि-शिखोपमैः”=“terrible arrows bearing the resemblance of Fire-flames” is also equally significant.

Further on, when during the night war-fare, the six demons Yajnashatru, Mahaparshva, Mahodara, Vajradamishtra, Shuka and Surana attacked Rama, the latter shot against them six arrows (one each) having the resemblance of Fire-flames and killed them in the twinkling of an eye *vide:-*

सर्गः ४३ ।

तेषां रामः शरैः अङ्गुष्ठः वृद्धं जघान निशाचरान् ।
 निमेषांतरमात्रेण शरैरग्निशिखोपमैः ॥२७॥

After having done so, Rama illuminated all the directions and corners in a moment with terrible fireflaming weapons. *vide:-*

सर्गः ४४।

निमेषान्तरमात्रेण घोरैरग्निशिखोपमैः ।
दिशाश्वकार विमलाः प्रदिशाश्व महारथः ॥२२॥

When Ravana's General Prahlasta was killed by Neela, Ravana himself started on the battle-field with the following resolution:-

सर्गः ५९।

अद्य तद् वानरानीकं रामं च सह लक्षणम् ।
निर्देहित्यामि वाणीघैः वनं दीप्तैरिवाग्निभिः ॥६॥

To day I will consume by burning the Monkey Army and Rama with Lakshmana by a flood of arrows just as a forest is consumed by blazing fire.

Then

सर्गः ५९।

राक्षसानां अधिपतिः दशश्रीघः प्रतोपवान् ।
शरैरादीपयामास नीळं हरिचमूपर्तिम् ॥६०.-७०॥
साऽस्त्रमुक्तेन बाणेन तीळो वक्षसि ताडितः ।
निर्देहामानः सहसा निपपात महीत्तले ॥८८॥

that heroic ten-headed demon-king set on fire the Monkey-Army General Neela by his arrows, and Neela who was struck in the chest by an arrow discharged from a weapon fell down on the ground burning precipitately.

There-after Ravana having encountered Hanuman (with Rama seated on his back), face to face,

सर्गः ६९ ।

वायुपुत्रं महावें वदन्ते रघवं रणे ॥१३१॥
आजघान शरैर्दीप्तैः कालानलशिखोपमैः ॥१३२॥

Ravana, having seen the Son of the Wind of great impetuosity bearing Raghava on the battle field, shot at him blazing arrows resembling the flames of Kalanala (conflagration at the end of the World).

Kumbhakarna takes the following oath before Ravana when he starts for the battle-field:-

सर्गः ६५ ।

अद्य वानरमुख्यानां तानि यूथानि भागशः ।

निर्दहिष्यामि बाणोद्यैः पतंगान् हव पावकः ॥४३॥

To day I will set on fire each division of the Monkey Chiefs separately with a flood of arrows as the fire consumes the butterflies.

After Kumbhakarna was killed, Ravana sent his son Narantaka to attack the Monkey Army. Narantaka started with a weapon called “Prasa”, which is described as follows:-

सर्गः ६९ ।

गृहीत्वा प्रासमुलकौभं विरराज नरान्तकः ।

शक्ति आद्राय तेजस्वी गुहः शिखिगतो यथा ॥३०॥

सर्गः ७० ।

सं वानरान् सप्तशतानिवीरः ।

प्रासेन दीप्तेन विनिर्बिभेद ॥

एकः क्षणेन्द्रियु मर्हात्मा ।
 जघान सैन्यं हरियूथपानाम् ॥६७॥
 ददाह हरिसैन्यानि वनानीष विमावसुः ॥७१॥
 ज्वलन्तं प्रासमुद्घम्य संग्रामान्ते नरान्तकः ॥७२॥

Narantaka was shining with “Prasa” having the splendour of a meteor, like Kartikeya seated on a peacock and bearing his brilliant (शक्ति) missile. That hero with his brilliant Prasa pierced through a division of 700 monkey soldiers and in a moment that valiant enemy of Indra cut through the Army of the Monkey Chiefs. He burnt the Monkey Armies as the Sun (Fire) burns off forests. Narantaka raised his blazing Prasa at the end of the battle.

Ravana's son Trishira hurled against Hanuman a missile which was caught on the way by Hanuman who tore it to pieces with a thundering shout.

vide:-

सर्गः ७० ।

दिवः क्षिसां हवोल्कां तां शक्ति दीसां असंगताम् ।
 गृहीत्वा हरिशार्दूलो बभंज च ननोद च ॥१३४॥

Demon Mahaparshva having found his brother Narantaka Devantaka killed, became very angry and he raised his weapon which is thus described:-

सर्गः ७० ।

जग्राहाचिभ्मतों चापि गदां सर्वायसों तदा ॥१४६॥
 तेजसा संप्रदीप्तामां रक्तमात्यविभूयिताम् ॥१४८॥

He took up the fiery mace made of all iron, the top portion of which was illuminated by light and which was adorned by a wreath of red flowers.

The weapons used against each other by Ravana's son Atikaya and Lakshmana, after Atikaya wounded Lakshmana, have been described as follows:-

सर्गः ७१ ।

आग्नेयेन तदास्त्रेण योजयामास सायकम् ॥८३॥

तदस्त्रं ज्वलितं घोरं लक्ष्मणः शरमाहितम् ।

अतिकायाय चिक्षेप कालदण्डमिवान्तकः ॥८४॥

He then joined the arrow to (आग्नेयाख्य) a fire weapon. Lakshmana discharged that weapon which was terrible and burning towards Atikaya, just as the god of death discharges his death-mace.

आग्नेयाख्याभिसंयुक्तं दृष्टवा बाणं निशाचरः ।

उत्सर्ज तदा बाणं रौद्रं सूर्यास्त्रयोजितम् ॥८५॥

The demon having seen that arrow joined with a fire weapon (आग्नेयाख्याभिसंयुक्त), discharged a terrible arrow joined with (सूर्यास्त्रयोजितम्) the Sun weapon.

तौ उभौ अंबरे बाणौ अन्योन्यं अभिज्ञानतुः ।

तेजसा संप्रदीपायौ कुद्राविव भुजंगमौ ॥

तौ अन्योन्यं विनिर्दह्य पेततुः पृथिवीतले ॥८६॥

निरचिष्ठौ भस्मकृतौ न भ्राजेते शरोत्तमौ ।

तौ उभौ दीप्यमानौ स्म न भ्राजेते महोतले ॥८७॥

Those two arrows that kindled fire by their lustre began to fight with each other in the sky, as

if they were infuriated snakes. Those weapons after having consumed each other, fell on the ground. Those two that had been shining in the sky became extinguished and ash-like when they fell on the ground.

At last at the suggestion of Hanuman, Lakshmana discharged the Brahmastra (ब्रह्मास्त्र) against Atikaya, who to meet it discharged a number of futile weapons but was slain. *Vide:-*

तमागतंवीक्ष्य तदातिकायः ।
बाणं प्रदीप्तानलकालकल्पम् ।
जघान शक्त्यृष्टिगदाकुठारैः ।
शूलैः शरैश्चाप्यविपन्नचेष्टः ॥१०३॥

तान्यागुधान्यञ्जुतविग्रहाणि
मोघानि कृत्वा स शरोऽग्निदीपः ।

प्रगृह्य तस्यैव किरीटजुषं
तदातिकायस्य शिरोजहार ॥१०४॥

Indrajit hiding himself in the sky shot arrows against the Monkey Army. Its description is as follows:-

सर्गः ७३ ।

स शूलनिर्मिशापरश्वधानि । व्याविहृ दीपानल लग्नप्रभाणि ।
सविस्फुलिंगोज्वलपावकानि । वर्ष्य तीव्रं प्लवगेन्द्रसैन्ये ॥७६॥

He showered violently on the army of the Monkey Chief, weapons full of lances, swords and axes, weapons which were ignited by piercing fire and weapons which were shining with white light accompanied by sparks.

Nikumbha, son of Kumbhakarna, hurled a *Parigha* (an iron club) against Sugriva. But Hanuman came up in front and received it on his chest.

सर्गः ७९ ।

परिघाश्रेण पुस्फोट वातप्रच्छिर्महात्मनः ।
प्रज्ञजवालं सधोषश्च विधूम इव पावकः ॥७॥

The gas bulb on the top of the club burst and blazed with a loud noise like smokeless fire.

Indrajit who was sitting in his aeroplane hid himself in the sky, and remaining outside the range of eye sight, spread smoke on the Monkey Army on the ground and caused darkness. This description is as follows:-

सर्गः ८० ।

स हि धूमान्धकारं च चक्रे प्रच्छादयन् नभः ।
दिशाक्षान्तर्दधे अमान् नोहारतमसावृतः ॥२६॥

He caused darkness of smoke, filling the sky with it. The directions disappeared having been filled with darkness of fog (gas).

Indrajit shot an arrow against Lakshmana who in response did so against Indrajit. The two weapons met each other, and caused fire:-

सर्गः ९० ।

तौ मासयन्तौ आकाशं धनुभ्या विशिखौ न्युतौ ।
मुखेन मुखमाहत्य सञ्जिपेततु रोजसा ॥५१॥

सन्धिपातस्तयोश्चासीत् शत्योर्धेररूपयोः
सधूमविस्फुलिंगश्च तज्जोऽग्निदीरणोऽमवत् ॥२२॥

Those two arrows let loose from the bows illuminated the sky and they having struck the heads of each other fell down on the ground with lustre. The fall of those terrible arrows was accompanied by smoke and sparks and the fire produced therefrom was heart-rending.

When Indrajit was killed at the hands of Lakshmana, Ravana became very angry and sent a large army to attack Rama. A terrible battle took place between this army and the Monkey Army. At that time Rama destroyed the demon-army with a weapon which is thus described:-

सर्गः ९३।

ततो रामो महावोर्यो धनुरुद्धम्य वीर्यवान् ।
प्रविश्य राक्षसंसैन्यं शरवर्ष वर्ष च ॥१७॥
प्रविष्ट तु तदा रामं मेधाः सूर्य इचांबरे ।
नाधिजमुर्महाघोरा निर्दृहन्तं शराग्निना ॥१८॥
छिन्नं भिन्नं शरैर्दग्धं प्रभग्नं शख्पीडितम् ।
बलंरामेण ददृशुः न रामं शीघ्रकारिणम् ॥२१॥
न ते ददृशिरे रामं दहन्तेमपि वाहिनीम् ।
मोहिताः परमाख्येण गांधवेण महात्मना ॥२६॥

Then the powerful Rama having wielded his weapon, entered the demon-army and showered a rain of arrows. The terrible demons did not recognise Rama who had entered the demon-army and was creating a havoc by burning it with the fire of arrows.

They only found the demon-army cut asunder and burnt and troubled by the arrows of Rama; but they did not recognise Rama of quick foot. They did not make out Rama though he was burning the demon-army. They had lost consciousness by the great Gandharva weapon.

That day within a short period of 1/8th part of the day, i. e. of about four ghatikas only Rama alone destroyed

सर्गः ९३ ।

अनोकं दशसाहस्रं रथानां वातरंहसाम ॥३१॥
 अष्टदश सहस्राणि कुञ्जराणां तरस्विनाम ।
 चतुर्दश सहस्राणां सारोहाणां च वाजिनाम ॥३२॥
 पूर्णेशतसहस्रे द्वे राक्षसानां पदातिनाम ।
 दिवसस्थाप्तमेभागे शरैरग्निशिखोपमैः ॥
 हतान्येकेन रामेण रक्षसां कामरूपिणाम ॥३२॥

the troop of swift chariots of ten thousand, the troop of strong elephants of eighty thousand, the troop of cavalry of fourteen thousand, the troop of foot soldiers of two hundred thousand, by arrows bearing resemblance to flames of fire.

The description of the weapon used by Ravana when he attacked Rama on the destruction of demons Mahaparshva and Mahodara is:-

सर्गः ९९ ।

तामसं सुमहाघोरं चकारास्त्रं सुदारणम् ।
 निर्देदाह कपीनं सर्वान् ते प्रपेतुः समन्ततः ॥८॥

That terrible weapon burnt all the monkeys who fell off in all directions.

Lakshmana fought with Ravana who was going against Rama after having dispersed the monkey-army, with arrows described as follows:-

सर्गः ९१।

तं इच्छन् प्रथमं योध्यु लक्ष्मणो निशितेःशरैः ।
मुमोच धनुरायम्य दरान् अग्निशिखोपमान् ॥२८॥

Lakshmana having desired to fight with Ravana first with sharp arrows wielded his bow and shot arrows bearing resemblance to flames of fire.

At last Ravana covered Rama with a number of arrows.

सर्गः ९१।

आसुरेण समाविष्टः सोऽखेण रघुपुङ्कवः ।
सदर्जात्मा महोत्साहं पावकं पावकोपमः ॥४७॥
अग्निदीपमुखान् बाणान् तत्र सर्यमुखानपि ।
ग्रहनक्षत्रवर्णाश्च महोल्कामुखसंस्थितान् ॥४८॥

Then Rama in response used weapons which are thus described:-

Rama having been covered with arrows by the demon, shot courageously the *Parakastra* (Fire arms) of the lustre of fire. Those weapons were *Agnideepatmukhan* (had their heads burning with fire) and *Suryamukhan* (had their heads shining with electricity like the Sun); they were of the lustre of stars and planets and with heads burning like large meteors.

Ravana discharged many arrows against Rama who repulsed them all. Then Ravana used सौरात्म from which burning balls fell out in showers all round, *vide*.

सर्गः १०० ।

✓ ततश्चकाणि निषेतुः भास्वराणि महान्ति च ।
कार्मुकात् भीमवेगस्य दशप्रीष्टस्य धीमतः ॥७॥
तैरासीत् गगनं दीप्तं संपत्तिः समन्ततः ।
पतञ्जिश्च दिशो दोष्टैः चन्द्रसूर्यप्रहैरिव ॥८॥

From the bow of the quick footed intelligent Dashagriva, large illuminating (चक्राणि) balls fell all round. By their falling all round the sky became illuminated as also the directions as if they were illuminated by the Sun, the Moon and the stars.

Next Ravana discharged his *Shakti* missile against Bibhishana, which was cut off by Lakshmana. The description is as follows:-

सर्गः १०० ।

✓ ततः शक्ति महाशक्तिः प्रदीपां अशानोमिष्व ।
बिभीषणाय चिक्षेप राक्षसेन्द्रः प्रतापवान् ॥१९॥
अप्राप्तां पव तां बाणैः त्रिभिश्चिछ्लेद लक्षणः ।
सा पपात त्रिधा छिन्ना शक्तिः कांचनमालिनो ॥२०॥
सविस्फुलिगा ज्वलिता महोल्केन दिवश्चयुता ॥२१॥

Then that powerful warrior the valient demon king, discharged against Bibhishana his powerful weapon which was like an illuminated thunderbolt. Lakshmana cut it into three pieces before it reached

its destination. And so broken, it fell down on the ground. And the burning sparks that were coming out appeared like great meteors falling from the sky.

When the fight between Rama and Ravana reached its height, their weapons struck each other on their way and fell down on the ground. Their description is as follows:

सर्गः १०० ।

विनिछित्तशाश्व विकीर्णश्च रामरावणयोः शराः ।
अन्तरिक्षात् प्रशोसाग्रा निषेतु धरणीतले ॥६०॥

The arrows of Rama and Ravana broken asunder from each other and dispersed fell down on the ground burning from the sky.

Then Ravana discharged his Shoola weapon against Rama who stopped it on the way. The description is as follows:-

सर्गः १०३ ।

तत् शूलं राघवो दृष्ट्वा ज्वलन्तं धोरदर्शनम् ।
सप्तज्ञ विशिखान् रामः चापमायम्य वीर्यवान् ॥६०॥

आपतन्तं शरौघेण वारयामास वीर्यवान् ।
उत्पतन्तं युगान्तांग्नि जलौघैरिव वासवः ॥६१॥

निर्ददाह स तान् वाणान् रामकार्मुक निःसृतान् ।
रावणस्य महान् शूलः पतंगानिव पावकः ॥६२॥

तान् दृष्ट्वा भस्मसात् भूतान् शूल संस्पर्शचूर्णितान् ।
सायकान् अंतरिक्षस्थानं राघवः क्रोधमूर्च्छितः ॥६३॥

Raghava having seen the terribly burning *Shoola* weapon drew his bow and discharged arrows against it. The valiant Rama stopped it from falling on himself by a shower of arrows, just as Indra extinguishes the Universe-destroying fire by inundation of water. But the great Shoola weapon of Ravana burnt off these arrows discharged from the bow of Rama, just as the fire burns off the butterflies. Raghava on seeing his arrows burnt on coming in contact with Ravana's Shoola in the sky, fainted with anger.

Then Rama became ready to discharge the Shakti weapon sent him by Indra with his charioteer Matali. This weapon is thus described:-

सर्गः १०२ ।

सा तोडिता बलवता शक्तिर्घण्टा कृतस्थना ।
 नमः ग्रज्वालयामास युगान्तोल्केन सप्रभो ॥६५॥
 सा क्षिप्ता राक्षसेन्द्रस्य तस्मिन् शूले पपात ह ।
 मिशः शक्त्या महान् शूलः निपषात गतधुतिः ॥६६॥

When Rama raised that Shakti weapon to throw it against Ravana with the sound of a bell, it illuminated the sky, as if it was an Universe-destroying-meteor.

That Shakti fell on the demon king's Shoola, broke it, and threw it on the ground lustre-less.

It seems that the different names of the weapons were coined after the names of their respective inventors, e. g. Brahma, Vishnu, Shiva, Indra, Varuna, Yama etc. Ancient Aryan ladies also appear to have

invented some of these weapons. In Ramayana, *Balakanda*, 22nd *Sarga*, it is said:-

जया च सुप्रभा चैव दक्षकन्ये सुमध्यमे ।
ते सतेऽर्घाणि शाखाणि शतं परमभास्वरम् ॥१५॥
पञ्चाशतं सुतान् लेभे जया लेघवरा वरान् ॥१६॥
सुप्रभाऽजनयन् चापि पुत्रान् पञ्चाशतं पुनः ॥१७॥

Jaya and Suprabha, the beautiful daughters of Daksha, each produced one hundred weapons which were most brilliant.

Jaya who was the receiver of boons also produced five hundred more best sons (weapons). And Suprabha produced another five hundred sons. (*i. e.* weapons)

It is well known that Sage Vishvamitra taught Rama the whole of this *Astra vidya*. *vide* श्लोक १८.

तानि चाक्षाणि वेत्येष यथावत्कुशिकात्मजः ।
अपूर्वाणां च जनने शको भूयश्च धर्मवित् ॥

Rama knew the proper use of all these weapons.

And he knowing his (Kshatriya) duty well, was also able to produce other unprecedented weapons.



SECTION (6)

Maharshi Agnivesha's determination of the ages of Rama & Sita and the period of the Maha-Yuddha.

श्रीरामेण यदा स्वयं शिवधनु भेकत्वा जिता जानकी
 हासीत्पंचदशाब्दिकेन वयसा पडवार्षिकी मैथिली ।
 पश्चाद्वादश हायनानि वसतो यातान्ययोध्यापुरे
 तातस्तस्य तदा महोद्धमपरः पद्मभिन्नेकेऽभवत् ॥

Rama was 15 years old and Janaki was 6 years old, when Rama broke the bow of Shiva and won Janaki. There after living in Ayodhya for 12 years more, Rama's father became ready to anoint Rama as the Crown Prince.

सप्ताब्दाधिकविंशतो रघुपति श्राष्टादशाब्दा प्रिया
 कैकेयी च तदा वरद्वयमिदं राजानमभ्यर्थयत ।
 पकेनास्य वने अतुर्दशसमाः सौमित्रि सीतासमं
 वासः स्वीय तनूख्लेष भरते राज्यं द्वितोयेन वै ॥

When Kaikeyi asked her two boons, Rama was 27 years old and his wife was 18 years old. By the first boon she asked the banishment of Rama for 14 years and by the second that her son Bharata be placed on the throne.

[Note. Vide बालकाण्ड, सर्ग २०, श्लो० २:-

King Dasharatha says to Vishvamitra:-

ऊन षोडश वर्षों मे रामो राजीवलोचनः ।
 न युद्धयोऽयतामस्य पश्यामि सहराक्षसै ॥२॥

My Rama, who is lotus-eyed is less than 16 years of age. I believe he is not yet fit to fight with demons.

सुन्दर काण्ड, सर्ग ३३, श्लो. १७ १८

Sita Says:-

समा द्वादश तत्राहं राघवस्य निवेशने ।
भुजाना मानुषाभोगान्सर्वकाम समृद्धिनी ॥१७॥
ततख्योदशे वर्णे राज्ये चेष्टाकुनन्दनम् ।
अभिवेचयितुं राजा सोपाध्यायः प्रचक्षमे ॥१८॥

I lived at the house of Raghava for 12 years, enjoying human pleasures to my heart's content. Then in the 13th year the King with his family-priest became ready to anoint him, the scion of the Ikshvaku line, to the throne.

अयोध्या काण्ड, सर्ग ११, श्लो. २६-२९

Kaikeyi Says:-

अभिवेक समारम्भो राघवस्योपकल्पितः ।
अनेनैवाभिषेकेन भरतो मेऽभिविच्यताम् ॥२६॥
योद्धितीयो वरो देव दत्तः प्रोतेन मे त्वया ।
तदादेवासुरे युद्धे तस्य कालोऽयमागतः ॥२७॥
नवपञ्च च वर्षाणि दण्डकारण्यमाभितः ।
चीराजिन धरो धीरो रामो भवतु तापसः ॥२८॥
भरतो भजतामध यौवराज्यमकण्टकम् ।
एष मे परमः कामो दत्तमेव वरं वृणे ॥२९॥
अद्य चैव हि पश्येयं प्रयान्तं राघवं वने ॥२९॥

The anointing of Raghava has been arranged (by you.) By the same ceremony my Bharata should be anointed. For the fulfilment of the second boon which you had given me at the time of the war between the gods and the demons, time has also arrived. Let Rama be an ascetic living in the Dandakaranya clothed in bark and deer-skin for fourteen years. Let Bharata enjoy the Crown Prince's Royalty without any obstacle. This is my paramount desire; I choose this boon. And this very day I should see Raghava proceeding to the forest.]

घोराद्घोरतरं वनं स विचरन् विघ्नं विराधादिकान्
दुष्टान्स्त्रीय पराक्मेण सहितः सीदानुजाभ्यां ततः ।
प्राप्तः पञ्चवटीष्वने सुरनदी गोदावरीसोरगान्
सर्वानाश्रममण्डलाश्रितमुनीन् रक्षश्च तत्रावसत् ॥८॥

In this way Shri Rama entering the densest forest and slaying Viradha and others of evil deeds, reached Panchvati forest and lived there protecting the Sages living on the bank of the sacred river Godavari.

[Note. vide. *Ayodhya Kanda*, Chapters 117-119:- Rama halts at the hermitage of Sage Atri; there, conversation between Anasuya and Sita takes place.

Aranya Kanda Chapter 1 :- March to Dandakaranya.
Chapter 11 :- Visit to Panchapsara.

The story of Sage *Mandakarni* told by Sage *Dharmabhrita*, to Rama.

एवं कथयमानः स (रामः) ददर्शम् मण्डलम् ॥२१॥

Rama who was spoken to thus then went round the whole group of hermitages.

प्रविश्य सहवैदेह्या लक्ष्मणेन च राघवः ।

उवास मुनिभिः सर्वैः पूज्यमानो महायशः ॥२२॥

जगाम आभ्रमांस्तेषां पर्यायेण तपस्थिताम् ।

Raghava having entered the Dandaka forest in company of Sita and Lakshmana, lived with the Sages who worshipped him of great glory. And he visited their hermitages one after the other in succession.

At one place he halted for a few days, at another for a month or so. So living in the hermitages of Sages,

तत्र संवसतस्तस्य मुनीनामाभमेषु वै ।

रमतश्चानुकूल्येन युयुः संवत्सरा दश ॥२७॥

and sporting at pleasure; he passed 10 years.

Then he lived for some time at the hermitage of Sage *Suteekshna* and questioned him about the where abouts of the residence of Sage *Agastya*. Suteekshna told him that that Sage was his brother and that his hermitage was at a distance of four *yojanas*, & was situated in

स्थलीप्रायवनोद्देशे पिप्पलीष्मशोभिते ।

Forest ground abounding in dry land, and adorned by thickets of *Pippali* trees.

Suteekshna described the exploit of *Agastya* in killing demons *Vatapi* and his brother *Ilvala*, who were troubling the Brahmin Sages.

Raghava went there and *Agastya* presented him with celestial weapons. Then *Raghava* asked *Agastya* for a quiet place to live in. Then *Agastya* replied:-

इतो द्वियोऽने तात बहुमूलफलोदकः ।
देशो बहुमृगश्रीमान्पञ्चवटयभिविक्षुतः ॥१३॥

"There is at a distance of two yojanas from here a place called Panchavati which abounds in fruits and roots and is full of antelopes."

[*Note.* The Sage *Agastya* is said to have been born of *Mitra* and *Varuna* in a water-jar (hence called कुम्भोद्धव=Kumbhodhbava, कुम्भयोनि=Kumbhayoni). He is regarded as the pioneer of Aryan civilisation in the Deccan. The celestial weapons said to have been given by him to Rama were the bow of Vishnu, two inexhaustible quivers and a superb coat of mail, which had been given to the Sage by Indra. He crossed the Vindhya which is lying low awaiting the return of the Sage to the North. He is known for having drunk the whole sea and for having eaten up and digested two demons *Atapi* and *Vatapt* (*alias Ilvala*). He is now shown as a star in the constellation Canopus in the South and his appearance in the sky is believed to make turbid waters clear.

Mr. Vaze has found "*Agastya Samhita*" in the Indian Princes' Library at Ujjain. It is translated

by Dr. V. R. Kokatnur, who is of the opinion that Agastya invented the Dry Battery of Electricity. His method is thus described.

"A well cleaned copper plate should be placed in an earthen-ware vessel. It should then be covered first by copper sulphate and then by moist saw-dust. Mercury-amalgamated-Zinc plate to prevent polarization should then be placed on the top of the saw-dust. By their contact a liquid energy known by the twin name of *Mitra-Varuna* (cathode-anode-electricity) is produced. "Water is split up by this current into *Pranavayu* (Oxygen), and *Udanavayu* (Hydrogen). The joining together of 100 such vessels is said to be very active and effective". He is thus the inventor of Electricity in a *Kumbha*; so he himself was called *Kumbhayoni*. Pushpaka-Vimana was also constructed by him.]

पवं द्वादशवार्षिकाय समये जातेद्वयर्षीत्तरे
नासाकर्णनिकर्तनं च विहितं क्रद्यादराजस्वसुः ।
तस्याः पृष्ठगराक्षसांश्च वहुशो हत्वा खरादीव्रणे
चक्रे क्षेममशेषदण्डकवने क्रीडन सुखेन स्थितः ॥१०॥

Living like this, at the end of $12\frac{1}{2}$ years, the nose & ears of Ravana's sister were cut. And then many demons who sided with her, like Khara and others, were killed and the *Dandaka* forest was made harmless by *Rama* who lived there in peace.

अत्था शूर्पणखामुखात्प्रलिपितं कुद्धलिकूटाधिषः
सातंकः किमिदं मनुष्यवपुषा रामेष घोरंकृतम् ।
निःश्वस्यात्मरिपोः पुनः प्रतिकृतं कर्तुं च हर्तुप्रियां
मारोथेन समं रथेन महता मायां अयित्वा ययौ ॥११॥

Having heard from Shurpanakha's mouth the destruction of Khara and other demons, the Lord of Trikuta (Ravana) became angry, and in fear expressed his horror at the deed of Rama in the form of man. And in order to take revenge, he went with Maricha in a big car to kidnap Sita by deceitful means.

माघे शुक्ल चतुर्दशीय दिवसे विन्दे मुहूर्ते तदा
 मायावंचितमाश्रयद्वयमृते शून्ये तदीयाश्रमे।
 सीतां तत्र विलोक्य तापसवपुः कृत्वा सुरूपां सतीं
 हत्वा विवहलोचनां प्रलपतीं रक्षोऽन्तरिक्षं ययौ ॥१२॥

Sita was kidnapped by Ravana on Magha shukla 14th in the *Vinda Muhurata*, and was taken by the Air-route crying. Then four months were spent in search of Sita. At last Hanuman took Rama and Lakshmana to Sugriva who was banished by his brother Vali who was slain and Sugriva was made King.

[Note. *Vide. Aranya Kanda, Chapter 18:-*

Jatayu says:-

येन याति मुहूर्तेन सीतामादाय रावणः ।
 विब्रनष्टं धनं क्षिप्रं तत्स्वामी प्रतिपद्यते ॥१२॥
 विन्दो नाम मुहूर्तोऽसौ न च काकुत्स्थ सोऽबुधत् ।
 हस्तवद्दण्डिणं गृह्ण क्षिप्रमेव विनश्यति ॥१३॥

The *Muhurta* in which Ravana carries away Sita is known as *Vinda*. In it the lost property is speedily regained by the owner. O *Kakutstha*, Ravana did not know this. He will soon perish, having carried away Sita so boldly.]

श्रीरामेक्षणधौतसर्वशमलो वालि विलीनो हर्ते
 सुग्रीवस्तु सुमंगलादिभिरलं राज्याभिषेकेऽर्चितः ।
 रामो लक्ष्मणसंयुतश्च खतुरोभासांस्ततो वार्षिकान्
 शृंगे माल्यवतो गिरेर्मृगयुते चके निवासस्थितिम् ॥३८॥

Now having seen Rama, Vali who was freed from all sins, became merged in the Infinite. And Sugriva was anointed King. Then Rama lived with Lakshmana for the next four months of the rainy season, on the top of the Malyavat mountain.

ऋक्षेशो नलनील माहतोमुखा स्तैरनिवतश्चाङ्गदं
 कृत्वेशं इशाकोटिवानरचमू यम्यां दिशि प्रेरिताः ।
 सोतालोकन तत्परः सुनिषुणै मासावधिर्लङ्घितः
 प्रापास्ते हरयो महेन्द्रमचलं तीरेम्बुराशो स्ततः ॥४१॥

Then Sugriva sent Angada, having made him Lord of the Army of 10 crores, with Nala, Neela and Maruti as commanders, to the South, in search of Sita. But in making the search there, they finished the limit of one month; and then they reached the Mahendra-mountain on the Sea-shore.

त्यक्तुं जीवितमात्मनः कुशाचये प्रायोपवेशं स्थिताः
 संपाति विहगोत्तम स्वधिगतस्तत्रैष तैर्वानिरैः ।
 लंकेशोपवने तदा निवसती सीता हरीणाम्पुरो
 मासे तेन निवेदिता च दशमे मार्गे दशम्यां तिथौ ॥५०॥

While they were sitting there to end their lives by प्रायोपवेशनं Sampati (the excellent bird) brother of Jatayu met them there. And in the 10th month, he disclosed to them that Sita was kept confined in a garden of Ravana (the Lord of Lanka). (He did so

on Margashirsha shukla 10th) [And thereupon Hanuman jumped off in the direction opposite the Abhijit constellation as pointed out by Sampati.]

On the evening of Margashirsha shukla 11th Hanuman reached Lanka having overcome all obstacles. He then assumed a small form and searched for Sita in the city all night, and at last met her in the last prahara of that night in Ravana's garden.

कंकलेस्तलमाध्रितां प्रलपतीं रामाभिधानं मुहु
श्यायोक्तेन वचोऽसृतेन सुचिरं संसिद्ध्य सुस्थीकृताम् ।
उत्तोर्यान्तिकमागतश्च शिरसाकृत्वा प्रणामन्तः
श्याबद्वाज्ञलि रब्रवीत्स हनुमानम्बेति मातश्चताम् ॥५२॥

Hanuman having pacified Sita by soft words while she was sitting under a Shimshupa tree repeating the name of Rama, descended from the tree and went near her and after a low bow & with folded hands addressed her as "Mother".

श्रीरामाङ्गुलिकं सगर्घ्य दनुमान् सीताशिरोभूषणम्
चूडारत्नमथ प्रगृह्ण पुनरत्याश्वास्य तां निर्गतः ।
भग्नं तेन वनं त्वनंगदिवसे त्यक्त्वाध्रितं सीतया
कव्यादा शतशो बलेन भुजयो रक्षादयो धातिताः ॥५३॥

Then Hanuman gave Rama's finger ring to Sita who gave him her Chudamani and on the 13th he left that garden which was thereafter destroyed by him (Hanuman) who killed many demons.

ब्रह्मालेण रणे पुरन्दरजिता बद्धस्तु भृतादिने
पुच्छे तुच्छनियुक्तपावककणैः प्रज्वाल्य लङ्कापुरीम् ।
पौलस्त्यं परिभूय भूय इति च ग्रासो महेन्द्राचलं
राकायाङ्कथितं तदीय चरितं तेषां हरीणाम्पुरः ॥५४॥

Then on the 14th Hanuman was tied by Meghnada with Brahmastra and his tail was kindled with fire: but Hanuman by the same fire, kindled - the whole of Lanka. Thus having mocked Ravana, Hanuman returned to Mahendragiri and told the news to the rest of the monkeys on Margashirsha shukla 15th.

सिद्धार्था हरयो महेन्द्रगिरितो भूयोऽपि व्यावर्तिता
मार्गं पञ्चभिरागता मधुवनं पञ्चेन्हथालोडितम् ।
सप्तम्यां पवनात्मजो रघुपतेः सोता शिरोभूषणम्
चूडारत्न मदान्निधाय हृदये रामः समोहोऽभवत् ॥५६॥

The monkeys whose desire was fulfilled started from Mahendragiri and after passing five days on the way, reached Madhuvan on the sixth day; and on the seventh day Hanuman handed Sita's Chudamani to Rama who became engrossed in sorrow.

अष्टम्यां शिरसि स्थिते किनपतौ चक्रे प्रयाणन्तदा
✓ आसीदुत्तरफालगुनीभमतुलं रम्यं मुहूर्तं तदा ।
भीरामो विजये जयाय जयिना श्रेष्ठो हरीणांमहत्
स्कन्धावारनिवेशनं जलनिधे स्तोरेन्यधात्ससमे ॥५७॥

On the 8th day at noon, in the auspicious Uttara-Falguni Muhurta, Rama started for victory. And on the 7th day thereafter (*i. e.*, on *vadya* 30th) the Army came up to the Sea-shore.

पौषस्थाद्यदिनत्रयं जलनिधेस्तीरे निवेशस्थिति
राशीत्तत्र विभीषणोऽथ शरणं प्राप्तश्चतुर्थीं दिने ।
लङ्कायामधिय स्तदैव विहितः शीर्षेऽभिषिद्य स्वयं
पञ्चम्यां पयसां पर्ति कमगिरुं जातश्च मंत्रोदयमः ॥५८॥

After halting for three days there, on Pousha shukla 4th Bibhishana came to the shelter of Rama who at once promised him the throne of Lanka. And on the 5th Rama held a conference how best to cross the Ocean.

धीरामेश्व विभीषणो हरिचमूनाथादयो लक्ष्मण
स्तव्राराधनतत्परा जलनिधेविवाङ्ग्लि संस्थिताः ।
चत्वारो दिवसा यगुर्निरशानाः कुद्दोऽब्रवीद्राघवः
सौभित्रे धनुरानयेति जलेभि बाणेन संशोषये ॥२८॥

For four days Rama and Bibhishana and the commanders of the Army and Lakshmana & others prayed to the Ocean with folded hands taking no food. Then Rama became angry and asked Lakshmana for his bow so that he may dry up the ocean.

तह्येवाविरभूत्पतिः स सरितां सोपायन सप्रियो
रामं सामभिरानिनाय शनकैः शांतिं च संप्रभयः ।
सेतूयामांविधि प्रदर्शय हरिभिः संवीक्ष्यमाणश्चिरं
साश्रयैऽन्नलधिर्जगाम निलयम्प्राप्तः प्रमोदोदयः ॥५९॥

Then the Ocean appeared with presents and pacified Rama by soft words and showed him the way how and where to construct a bridge and then disappeared.

सर्वैते हरयः स्वकीय शिरसानीत्वा बहून्पर्वतान्
शूक्खाण्युद्धत्य गंडशैलनिचयान्नीत्वाऽस्तिपन्तोयधौ ।
पत्ते स्तै नेलहस्तयुक्तिनिचयैः सेतुः कृतः प्रस्तरे
रारघ्नो नवमीविनेऽथ दिवसेऽनंगस्य सिद्धिगतः ॥६०॥

Then all the monkeys brought stones and threw them into the ocean and Nala by his cleverness made ready the bridge from *Shukla* 9th to 13th (within five days).

[*Note.* Compare *Yuddha Kanda*, Chapter 22, shlokas 59-65:-

✓ हस्तमात्रामहाकायाः पाषाणश्च महाबलाः ।
पर्वतांश्च समुत्पाटय यन्त्रेः परिवहन्ति च ॥५९॥

समुद्रं क्षोभयामासु निष्पतन्तः समन्ततः ।
सूत्राण्यन्ये प्रगृहणन्ति शायतं शतयोजनम् ॥६१॥

दण्डानन्ये प्रगृहणन्ति विचिन्वन्ति तथापरे ॥६३॥
वानराः शतशस्तत्र रामस्याद्वा पुरः सराः ।
मेधाभैः पर्वताभैश्च तृणैः काष्ठैर्बन्धिरे ॥६४॥
पुष्पिताग्रैश्चतरुभिः सेतुं बन्धन्ति वानराः ॥६५॥

The big bodied monkeys were carrying with machines stones as large as elephants after having torn asunder mountains. The falling stones greatly disturbed the Ocean. Some hold measuring cords and find the bridge space to be 100 yojanas. Some hold rods and others supervise the work, in batches of hundreds under the orders of Rama. The monkeys were building the bridge with the help of stones as large as clouds & mountains & flower trees.

विस्तीर्णे दशयोजनान्यथ शतं दीर्घेण पाथो निधौ
कृत्वा सेतुमर्तिन्दमो हरिमटानुतार्य भूतादिने ।
कृत्वा सैन्यनिवेशनं रघुषतिः शैले सुवेले स्थितो
लङ्काया दृदयं निराभ्य हरिभी रामो यथैश्चान्तकः ॥६८॥

That bridge was 10 yojanas wide and 100 yojanas long. And on the Shukla 14th the Army was taken across the bridge and brought on the Suvela mountain. And the heart of Larka stopped pulsating at the sight of the monkeys, as if Rama was the god of Death.

संपूर्णा दिवसाखिभिश्च दिवसैर्याधितोया दिनं
सर्वे ते केयः पयोजलनिधेरुतीर्य पारंगताः ।
गर्जन्तो निनदै निशाचरपुरो प्राकारमाकम्यते
कोषाढ्वालक गोपुरेषु शिखरेश्वाहृष्टकेचित्स्थताः ॥६२॥

The Army took full three days to cross the ocean. And on Pousha vadya 2nd the whole army finished the march and the soldiers ascended the high places in the Fort of Lanka.

अष्टौ तत्र ततस्तृतोयदिवसा धावविद्तीया दिनं
लङ्घायाः परितः प्लवंगमबलस्यासीचिवेशस्थितिः ।
प्राप्तौ तद्वलवीक्षकौ हरिदिने लङ्घाधिप्रेरिता
वेकः सारण संज्ञायाऽपरशुको बदावुभौ वानरैः ॥६३॥

The army surrounded the fort of Lanka for eight days and on Pousha vadya 11th the spies of Ravana by name Shuka and Saranu came to examine the strategy of Rama's army and they were caught by the Monkeys.

द्वादश्यां सकलं निधाय सकलद्वारेषु शाखामृगाः
नादिष्वा सहसैन्यपै रघुपति द्वार्युतरे संस्थितः ।
तत्राढ्वालक आगतो दशमुखो दृष्टः सछत्रस्तश
रामेणार्धशशाङ्कसायकमुखेनाच्छङ्गलत्रीकृतः ॥६४॥

On Pousha vadya 12th the Army was posted at all the entrances of Lanka and Rama took up his position

on the Northern Entrance. Then Ravana having ascended a terrace on that side began to watch the movements of Rama's Army, when Rama with his अर्धचन्द्र arrow cut off Ravana's *Chhatri*.

Ravana's wife Mandodari then advised Ravana to make peace with Rama by returning him Sita. But Ravana did not agree.

एवं तद्वचनैः प्रहस्य दशभिर्वक्ते स्ततो रावणो
प्याहूयात्मसमस्त राक्षसचमूनाथान्सु निश्चित्य तैः ।
युद्धार्थन्त्रिदशीदिनात् त्रिभिरथो यावत्कुहूवासरं
संख्यान्तत्र विधाय राक्षसपत्नान् स्थानेष्वधारोपयत ॥७७॥

Ravana having treated lightly the advice of his queen, called his commanders and directed them to take up special positions, from Vadya 13th to vadya 15th.

माघस्याधदिने गतो रघुपते रादेशतश्चाङ्गदो
दूतो राक्षसराज संसदि तशा साक्षेपमाख्यातवान् ।
धर्मद्वारपथा सवान्धवपशु क्रव्यादरोज ब्रज
श्रीरामेण विभीषणोऽत्र सुचिरं लङ्घाधिपः स्थापितः ॥७८॥

On Magha shukla 1st under the directions of Rama Angada went to Ravana's court and advised Ravana to follow the righteous path, since Rama had determined to place Bibhishana on the throne of Lanka.

But Ravana did not consent and ordered Angada to be imprisoned. But Angada by his skilfulness succeeded in flying back safely to Rama's camp.

Then the War commenced.

माघे सप्तभिरष्टमीति दिवसे शुक्ले द्वितीयादिनाद्
रक्षोवानरसेनयोः समभवद्युदं ततः संकुलम् ।
बद्धौ दाशरथी पुरुंदरजिता तौ नागपाशैर्निशि
मायांभित्य विमोहितौ निपतितौ गाहं नवम्यांरणे ॥८२॥

From Magha shukla 2nd to 8th (for seven days) a terrible battle took place between the armies of Rama and Ravana, and on the 9th Indrajit bound down Rama and Lakshmana with Nagapasha.

धात्रादेशत आगतोथ गहडो रामेणचित्ते स्मृतो
मुक्तौ सर्पनिबंधनैः सपदि तत्स्पर्शा इशम्यां दिने ।
आसीत्त्र दिनद्वयं हरिदिने युद्धावहार स्ततो
द्वादश्यां पवनात्मजेन निहतो धूप्राक्षरक्षोधिषः ॥८३॥

On the 10th Rama having remembered Garuda, the latter obtained permission of Brahma and came to Rama. Immediately the Nagapasha was broken. For two days thereafter the battle stopped. And on the 12th Hanuman killed Dhumraksh who was a powerful commander of the demons.

तेनैवाथ हतस्त्वनंगदिवसे चक्रेपुनः संयुगे
भूताया दिवसात्प्रहस्त मवधीशील खिमिर्वासरैः ।
श्रीरामेण ततलिभित्य दिवसै र्यावद्यतुर्थो दिनम्
वाणै वन्हिमुखोपमै देशमुखो विद्रावितः संगरात ॥८४॥

On the 13th a large army of demons was destroyed. From the 14th, within three days Prahasa demon was slain, by Neela. Thereafter within three days, ending Vadya 4th Rama put Ravana to flight by his *Agnimukha* weapons.

पञ्चम्या दिवसात्तुर्मिरनुजो यः कुम्भकर्णो बली
 लङ्केशोन विवोधितः समभवद्युद्धावहार स्तदा ।
 सोऽयं वानरभक्षणे रणभरे रामेणषडिभ दिनैः
 नाराजै विनिपातितोऽवयवश्चिछत्वा वपुः शीघ्रगैः ॥८५॥

Four days from the 5th were taken by Ravana in rousing Kumbhakarna, from sleep. The battle stopped during those days. Then Kumbhakarna came up and destroyed many monkeys; but within six days Rama cut him up.

थ्रुत्वा तस्य सहोदरस्य निधनं शोकार्दितो रावणः
 कृत्वा पञ्चदशीदिने च विलपन युद्धावहारन्तर्दृ ।
 मासे फालगुनिके तदादि दिवसा धावचतुर्थी दिनम्
 विख्याता भुवने नरान्तकमुखाः पञ्चैव ते घातिताः ॥८६॥

Ravana felt extremely sorry and wept bitterly. So on Magha vadya 15th battle stopped. From Falguna shukla 1st to 4th five warriors of the demons including Narantaka were killed.

पञ्चम्या इवसात्विभिश्च दिवसै रक्षोतिकायो हतो
 अष्टम्या दिन पञ्चमेन निहतो कुम्भो निकुम्भो हामौ ।
 विख्यातो मकराक्ष राक्षसपतिः सोयं चतुर्भिं दिनैः
 संग्रामे निहतो बलीमुखवरैः कुर्वन्महा विक्रमम् ॥८७॥

From the 5th within three days Atikaya demon was slain. Within five days more Kumbha & Nikumbha were killed and within four days more Makaraksha was slain, though he had shown much valour before death.

संतप्याग्निमयो नभश्वर रथं संप्राप्य दिव्यं ततो
 रात्रौ शक्रजिता जितं पुनरथो कृष्ण द्वितीया दिने ।

ओषध्यानयनै स्तृतीय दिवसाधावच्चियः सप्तमी
श्रीरामो दिनपञ्चकं च कृतवान्युदावहारन्तदा ॥८८॥

On Falguna vadya 2nd during night Meghanada propitiated Agni and having obtained from him *Akashgami* celestial car won a victory. In order to bring medicines the battle stopped for five days from the 3rd to the 7th.

अष्टम्या दिवसात्तस्तु दिवसैः षड्भर्हतशेन्द्रजित
कुर्वन्युदमनूपमं च विचरन्सौमित्रिणा विक्रमात् ।
गाढं शोकभरेण रुद्धादयो मोहंगतो रावणो
भूताया दिवसे रुरोद सुभृशं कृत्वावहारन्तदा ॥८९॥

From the 8th, for six days, Indrajit fought with Lakshmana, showed great valour but was at last killed. Ravana fell in a swoon. On the 14th the battle stopped due to grief.

प्राप्तः पञ्चदशीदिने दशमुखो युदाय रक्षोधिपः
सार्द्धं रोषसमन्वितो हरिचमूलिकं स्ततः संगरे ।
चैत्रस्याद्य दिने च पञ्चभिरभृदक्षोधिपानां क्षयः
षष्ठीवासरतोऽष्टमी युधि महापाश्वादियो धातिताः ॥९०॥

On Falguna vadya 30th Ravana went to the front; for five days in the beginning of Chaitra the battle raged furiously. Many demons were killed. From Chaitra Shukla 6th to the 8th Mahaparshva and other demons were killed.

शक्त्या रावणमुक्तया च हृदये भिन्नोऽपत्तलृक्षमणः
श्रीरामो नवमीदिने दशमुखं व्यद्रावयद्रोषतः ।
द्रोणाद्रे हनुमान् विशल्यकर्णिनिद्वयौषधीमानयत
तेस्या स्पर्शनमात्रतः पुनरसौ जातो विशल्य स्तदा ॥९१॥

Then by a most powerful weapon discharged by Ravana Lakshmana was shot in the heart and he fell on the ground. On the 9th Rama put Ravana to flight. Hanuman brought medicinal herbs from Dronachala, smelling which Lakshmana recovered completely.

तत्राभूदशामी दिनस्य समये युद्धावहारस्तदा
रात्रौ युद्धमसूत्रविश्य नगरों शाखामृगै ज्वालिताम् ।
स्वर्गान्मातलि रागतो हरिदिने रामाय नीत्वा रथम्
द्वादश्यां रथमास्थितो दशमुखं हन्तुं यथौ राघवः ॥९२॥

On the 10th battle stopped. But that night the Monkey Army set fire to Lanka. On the 10th under the orders of Indra, Matali brought a car to Rama who sat in it and proceeded against Ravana.

द्वादश्या दिवसात्ततः प्रतिदिनं यावच्च भूतादिनं
चैत्रेष्टादशावासरे रणगतो रामोऽवधी द्रावणम् ।
परं तेन समुद्रतङ्गभुवनस्यान्तः परं कण्टकः
स्वर्गस्थामरहस्तमुक्तकुसुमैः भीराम आमोदितः ॥९३॥

From Chaitra shukla 12th to Vadya 14th for 18 days the battle between Rama and Ravana raged very furiously with the result that Ravana was at last killed. In this way Rama removed the thorn of the three Worlds.

And Rama was congratulated by the gods who threw a shower of flowers from the sky.

माघेमासि सितद्वितीय दिवसाच्चैत्रान्त भूतादिनम्
सप्तशीति दिनानि पञ्चदशभिः हीनानि युद्धं विना ।
युद्धं वानररक्षसां समभवद्वाभ्यां सम सप्तभिः
र्वानस्पत्यदिनेऽभवदशमुखादीनां च दाहकिया ॥९४॥

From Magha shukla 2nd to Chaitra vadya 14th for 87 days the battle was fought, with a respite for 15 days in all. Thus for 72 clear days the War continued.

वैशाखाधिने ततो रणभुवो रामोऽप्यसृत्य स्वयं
साकं बानरपुङ्गवैः पुनरपि प्रायात्सुवेलाचलम् ।
वादित्रोत्सवगीत मङ्गलरवै स्तत्र द्वितीया दिने
लङ्घायां तु बिभीषणस्य सुविरं राज्याभिषेकोऽभवत् ॥१५॥

On Vaishakha shukla 1st Rama with the Monkey Army again went up the Suvelachala Mountain; and on the 2nd there was a great festival and Bibhishana was placed on the throne.

सीता रामवियोगतो इशमुखस्थाने दशाहाधिकान्
मासांस्तत्र चतुर्दशैव च महादुःखादिते वा भवत्
तस्याः शुद्धिरभूजवलच्छिलि शिखामासे तृतियादिने
देवेश्यो वरलङ्घनान्मृतहरीनाजीवय द्राघवः ॥१६॥

Sita suffered the pangs of separation from Rama while living in Lanka for 14 months and 10 days. On Vaishakha shukla 3rd Sita proved her purity by bathing in fire. And the dead Monkeys revived.

रामः पुष्पकमाश्रितो निजपुरो गन्तुं चतुर्थीं दिने
सीतालक्ष्मणसंयुतः कपिवरै व्योम्नध्वनि प्रस्थितः ।
निस्तीर्यैष वने चतुर्दशसमा वासन्ततो दण्डकाद्
भारद्वाज मुनीश्वराधमपदे ग्रासः फणीनान्तिथौ ॥१७॥

On the 4th Rama started by the air route for Ayodhya in the Pushpaka Vimana with Sita, Lakshmana and the best of the Monkeys, and on the

5th came to Bharadwaja Sage's hermitage, after having suffered 14 years' exile in pursuance of his father's desire.

नन्दिग्राम निवासिना च भरतेनासीत्समः संगमः
षष्ठ्यां तेन च वेन्दितः प्रसुदितो नाथोऽपि तं सस्वजे ।
सप्तम्यां च ततो महोत्सवपरेः पौरैरयोध्यापुरे
श्रोरामः सहस्रीतया पुनरपि प्राप्तोऽधिपत्येऽर्जितः ॥९८॥

On the 6th, Rama reached Nandigrāma and met Bharata and on the 7th the people received back Rama as the King with great rejoicings.

राज्यप्राप्तिदिने समा रघुपते रासन्दृथेनोधिका
चत्वारिंशश्चो विदेहदुष्टितु श्लिष्टत्रयेणाधिकाः ।
तस्मादेव दिनादधार दुष्टिता भूमेर्नवम्यां तिथो
गर्भं भाद्रपदे रवेभगवतो वंशस्य विस्तारकृत ॥९९॥

On this day Rama was 42 years old and Sita was 33 years old.

On Bhadrapada shukla 9th Sita conceived for the extension of the powerful Ikshvaku Line.

गर्भान्तवैधमान उदरे मासे गते सप्तमे
चैत्रद्वादशके दिने रघुपते रादेशतो जानकोम् ।
आरोप्याथ रथं स्वराज्यभवनान्तीत्वा ततः सत्वरं
बालमीकीय तपोवनान्तरगतां तामत्यजलुक्ष्मणः ॥१००॥

When the pregnancy had advanced to the 7th month, that is on Chaitra shukla 12th Lakshmana took Sita in a car to a *Tapovana* (a sacred grove where ascetics perform their austerities) where Valmiki Sage was living, & left her there alone under the orders of Rama.

आनीता ददती निवार्य मुनिना वालमीकिना स्वाधमम्
 आषाढे नवमीदिने सुतयुगं सासृत वीरप्रसः ।
 षट्खष्टया च समं शतानि नव वै वर्षाणि तत्रावसत
 भीरामस्य ततः समर्थं तनयौ सीता प्रविष्टा महीम् ॥१०१॥

Sita began to cry much at that time. Hearing this, Valmiki came there, pacified her and took her to his hermitage. On Ashadha shukla 9th two *Veera-putras* were born to Sita. And for 966 years more Sita lived there and then she entered the Mother Earth after having entrusted the Princes to Rama.

भूयो निर्गत सीतया विरहितो रामो महीं केवलाम्
 वर्षाणामयुतं ततः समभुनक् चैकातपत्रेण व ।
 राजयेष्यासन मास्थितौ स्वतनयौ कृत्वा समं बान्धवैः
 सार्द्धं स्वीयपुर प्रजाभिरमरस्थानं विमानैर्ययौ ॥१०२॥

Rama was thus left alone. He reigned for 10,000 years thereafter on this earth. Then leaving the kingdom to his two sons, Rama with his people went to Heaven.



CHAPTER VI

EPILOGUE

SECTION (1)

The Air route of Hanuman, and Sugriva's Empire.

It appears fairly certain from what has been said above that the way by which Hanuman travelled from India to Lanka in search of Sita, starting in the morning and reaching there before sun-set, was the following Air-route:-

He started from Mahendragiri which is between Jagannath Puri to the north and Vizagapatam to the south, in the Ganjam District, probably in a big fighter Monoplane, full of arms and ammunition including incendiary bombs, flew over the Bay of Bengal, reached the summit of Mainaka (Andaman-Nicobar islands); crossed dauntlessly through the burning volcanoes of Sumatra and Java as far as the Surabaya port, then flew over the islands of Bali, Sumba, Sumbawa, Timor and surrounding islands, where presumably in those old times lived the advanced races of Yakshas, Gandharvas, Siddhas, Charanas, and Nagas &c., and crossing the Anavarya (Arafura) Sea, encountered opposition from the wild and ferocious people of New Guinea सिंहिका (Sinhika) or अंगारका (Angaraka) the lizard shaped island and overcoming it flew over the Lambagiri लम्बगिरि Mountain (the Great Dividing

Range and the mountain-ranges to its North & South including the Australian Alps in the South) in Australia, and beholding the beauty of that part of the country with its charming "Great Barrier or Coral Reef" and the beautiful Sea-shore which was full of *Vanaraji*=वनराजि (rows of forests) and mouths of big rivers (समुद्रस्य च पल्नीनां मुखानि), descended on the extreme south peak of the लम्बगिरि (the Long Range of Mountains) some where near the present Australian Alps = (लम्बस्य गिरे: समुद्रे विचित्रकूटे निपपात कूटे)

Judging the past by the present standard of skilfulness, it seems that Hanuman must have travelled in a Mono-Aeroplane of great size and speed and that as Hanuman is said to have set the whole of Lanka on fire, this feat must have been accomplished by him single handed with the help of incendiary bombs, which he must have carried in his Aeroplane.

That Aeroplanes (*विमान*) were under use in those times, is proved by the fact that Ravana, when he went to seek the help of मारीच= Maricha, travelled twice in a *विमान* by an Air route, and that the same *विमान* that was used by Ravana for his second meeting with Maricha (*मारोच*) was taken directly to Panchvati (*पञ्चवटि*) for kidnapping Sita, who too was carried away in the same *विमान* to Lanka (*लेङ्का*). The fight of Jatayu (*जटायु*) with Ravana (*रावण*) and the breaking of his रथ (chariot) in the sky also shows that the encounter took place in the sky in their respective Aeroplanes. Again Hanuman has

said to Sita when consoling her that Sugriva's army would soon come up to Lanka in countless numbers and that

✓ अस्तुतै महोत्साहैः ससागरधराधरा ।
प्रदक्षीणोक्ता भूमिवर्युमार्गानुसारिभिः ॥

"those heroic persons have by the air routes gone round the world often and often". Also Hanuman has said that the empire of Sugriva is of very great extent and that under his command are the innumerable armies of (हरिः) Haris and (ऋक्षः) Rikshas, and that Sugriva has said that they are all "मद्विषय वासिनः"= "residing within my Empire", which is विविधै लिङ्गचिन्हितैः स्वस्थानै रूपशोभितं=adorned by a number of colonies, each having a distinguishing banner of its own.



SECTION (2)

The Army's Land Route.

The next question that arises is, supposing Hanuman flew from India to Lanka (Australia) by the Air-route over Sunda Islands, which was the way by which Sugriva's vast army of Haris and Rikshas (हरिः and ऋक्षः) was taken to Lanka, and where was the सेतु (bridge) built for the army to cross the intervening vast ocean.

Now a glance at the World Map shows that the East Indian Archipelago (especially the Malaya Peninsula, Sumatra, Java and the Sunda islands) are so situated as to form a natural bridge (*Adam's bridge*) between Asia and Australia: and the Malacca Strait appears to be an * entrance gap from the Netherlands to India and that at the top of that entrance, the islands of Andaman & Nicobar appear situated like a Frontier Guard.

* Geographically and historically the Malay Peninsula forms an integral part of Greater India. A thousand years before the Christian Era, Indian pioneers brought civilization to the Malaya Peninsula and the islands of the Dutch East Indies. The tale is a fascinating one: *vide The story of Malaya* by W. S. Morgan of the Malayan Educational Service:—

"At first," says Mr. Morgan, "the Tamils came as sailors, but it was not long before traders began to settle in the places where their ships came. They were followed by warriors and priests from the homeland. So the coasts and islands from Burma to Java and Borneo and to Siam and Indo-China became dotted with little Indian colonies and towns. Some of them grew into great kingdoms under Hindu Princes, with walled cities and temples. Thus over a large part of the East the Hindu settlers grew from traders into a ruling people, spreading with their trade and power their language, their religion and their customs. The period of Indian greatness came to an end in the thirteenth century. In these years we must see the history of the Peninsula and the Straits of

The easiest land route for the Army from Asia to go to the South appears to be *via* the Indo-China and the Malaya Peninsula. Accordingly the Army of Sugriva which consisted of हरिस (Haris=Mongolians and Chinamen) and रुशाः ("Rikshas"=Rushas=Russians) must have reached the East Indies by the Malaya Peninsula. But as there were gaps between the several islands, those gaps must have been patched up to make a continuous संतारः (=cause-way) easy passage (march) for the Army to Australia.

Malacca as part of the story of the Indians in south-eastern Asia. Malaya was not yet the land of the Malays. These Tamils, or Klings as they were called, for one of the kingdoms of Tamil Akam was Kalinga, brought with them the ways and thoughts of their homeland where in the cities and villages of the river deltas men led lives far more advanced than the simple fishing and hunting lives of the natives of the land where they settled. The result was like a fertiliser which enriches the soil, so that flowers and plants spring forth where before were weeds and coarse grass. To men who hunted in the jungle, they showed how to raise crops of rice by irrigation and the use of plough pulled by tame buffaloes. The Malay word for plough comes from India, thus showing that the Klings brought ploughs with them. They brought methods of trading, of buying and selling things, and of using money...To natives who went about naked or wore bark for clothing, they brought cottons for the poor and silks for the rich...The Malay language is full of words brought by the Hindu settlers, words which show how much the life of the natives was

The only difficulty in this surmise is that Sugriva's capital किश्कन्धा=Kishkindha is considered to have been situated in the Deccan India beyond गोदावरि=Godavari river: and in the रामायण, it is said that the Army collected there and marched therefrom. The only land-route for such a march to reach Malaya Peninsula is by travelling on the coast of the Bay of Bengal *via* Calcutta and Rangoon. Whether a huge army could have travelled by that route, when the Haris and Rikshas had the easier and direct route *via* Indo-China, is a point on which there could be a difference of opinion. It is possible Sugriva's own army might have travelled *via*

enriched by the foreigners in their land...One has only to look into a dictionary to see how much the Indians brought to Malaya in the early days."

The influence of these early Indian settlers may be traced to-day, and Dr. Quaritch Wales of the Greater India Research Committee recently unearthed tangible relics of ancient Indian kingdoms in Malaya and remains of towns and villages that lay hidden beneath the ground where Malay *kampongs* (villages) and rubber estates now flourish. From India, too, Malaya got its present religion. After the decline of the Hindu States, which succumbed to attacks from Java, Siam and elsewhere, Indian Muslims dominated the Peninsula and the islands in the fifteenth and sixteenth centuries and gave the Malay people the Islamic faith. Next came the Portuguese, the Dutch and the British, the latter nations carving out for themselves possessions in Malaya and the Sunda islands.

Calcutta and Rangoon and joined the remaining vast army of Mongolians, Chinamen and Russians in Indo-China from where, all combined could have made their way *via* the East Indies. But the poet or some interpolator appears to have confounded the long mountain-chain from Moulmain to Malacca with the सहा and मल्य hills of South India.

SECTION (3)

The Races of Haris (हरिस) and Rikshas (ऋक्षाः); their abode and the extent of their Colonial Possessions.

Now it appears very clear that "*Hari*=हरि" does not mean "monkey" but the Chinaman and the Mongolian of the yellow (हरि) Race. That part of Asia was formerly known as *Hari-varsha* (हरिवर्ष) : and Russia must be a corruption of ऋक्षा= Riksha=(Rushaa). Even at present Russia is pronounced as *Rushaa*; and Russia's emblem is the "Bear" (ऋक्ष=Riksha). All the races of mankind on the Earth have come out of *three* original Races : viz: (i) The White (Aryan:), (ii) The yellow (Hari) and (iii) The Black. This is the opinion of Scientists & learned men. Russians, Chinese and Mongolians belong to the "Yellow" race. According to the present research, the Red-Indians of America also belong to the Mongolian type. So this type of men had pervaded the whole of Eastern

Asia and most of the Northern and Equitorial America. And Sugriva's empire had extended to all these places. So Sugriva called to Rama's help all this innumerable army and took it to Lanka (Australia). Sugriva has said of the big Army, अस्मद्विषय धासिनः = that is to say, they have been residing in *my territory*. It seems that they were called monkeys and bears, from the peculiarity of their dress, face and habit. Moreover the old Chinaman wore a long pig-tail on his head; and accordingly they must have been described in the Ramayana as गोलाङ्गूलाः or गोपुच्छ धारिणः (wearers of Cow-tails). And the dress of the Russians—they being near the North Pole which is very cold—is similar in appearance to the long haired skin of the Bear. Even at present the Russians are known as the “Russian Bear”; and the Chinese as “China monkeys”, just as the Germans are known by the nickname of the “Eagle”, and the Englishman as “John Bull” (=the Bull Dog).

It appears from the above that the war between Rama and Ravana was not an ordinary affair. It was an event in which the whole of the civilised people of the Northern Hemisphere (*i. e.* The Aryans=नरा: and the yellow races=(वानरा: & अक्षरा:) of the principal हरि (yellow) Race were at war with their full resources against the demons of the Southern hemisphere (*i. e.* the Black race=राक्षसा:) who were equally or even more powerful. Sugriva was the King of the Yellow race, and he had rendered most powerful help to Rama, the King of the White Race (Aryans). That Sugriva's capital was Kishkindha situated most pro-

bably to the south of the river Godavari. And he probably belonged to the Dravida clan of the old Aryan Stock who, as is now believed, were the first civilised Aryans to migrate from Northern India to Southern India, probably along with sage *Agastya* and become merged with the Yellow race : and his supremacy extended over the whole of the Yellow Race which had occupied the whole of Eastern Asia and North and Equatorial America as well, if not Peru of Southern America too. Hanuman is called the Monkey-Chief or Monkey-General serving under Sugriva. The story is that he had once had an accidental fall on the *Sumeru Mountain peak, when he injured his chin; so he was known as Hanuman. He was the best Flier (*चलवतां वरः*) and he most

* Could it be the *Sumeru* peak in the island of Java near Surabaya ? The story is that his mother Anjana, wife of Kesari, was once airing herself on the peak of that mountain, when she conceived by the Wind-God, and so Hanuman was born. This Hanuman while still an infant in arms, saw the Sun whom he suspected to be a ripe fruit. So he leapt to seize it; but he was hurled down by Indra. So he fell down on that peak and so his chin got hurt.

It is also interesting to note that नल=Nala the builder of Rama's bridge who was an engineer of great skill, was born on मन्दर mountain peak, where Vishvakarma gave his mother a boon that she would beget a son of his skill. मन्दर is in Celebes Island near Borneo : north of Java.

probably belonged to a clan of the Yellow Race known as हरि (Hari) or गोलांगुल (Golangula) and he proved to be an excellent warrior who was most faithful to Rama and Sita. In fact the whole of *Sundara-Kanda* is a graphic description of his individual exploits. The peculiarities of the Yellow Races are a broad face with high cheek bones, almond-shaped slanting eyes and a broad nose, and a chin not very prominent. The legend about the chin of Hanuman may have had its origin to this peculiarity of the chin of the Yellow Race.

So it seems the वानर or हरि race had pervaded Mongolia, China, Indo-China and the East Indies Islands also and that Sugriva was their King with his capital at Kishkikhda in South India.

This War being thus practically between the Northerners (देवाः) and the Southerners (दानवाः) waged for a righteous cause by Rama against Ravana and ending in the triumph of right over wrong, has made the name of Rama immortal and a household word for every Indian Aryan.

To believe that Rama, a king of a small principality like Ayodhya, with the help of uncivilised men residing in the south of India—who were like the present Ourang Outang—defeated Ravana, the king of the small island of Ceylon, by taking his army across the small Palk Strait of about 50 miles in length by making a bridge of loose stones and brought back Sita appears to me nothing more than the “limited vision of a frog”.

But my request is to take a wider outlook suggested above. When so done, every Indian Aryan (अर्य) will appreciate the true glory of Rama and worship him as a real Aryan Hero, to which Race he has the honour to belong and in which he must scrupulously try to prevent admixture of blood resulting in the production of *Varna-Sankaras* condemned by Vyasa in the Bhagavad Geeta:-

अ. १।

अधर्माभिभवात्कृष्णं प्रदुर्घ्यति कुलश्चियः ।
 खोषु दुष्टासु वार्णेयं जायते वर्णसंकरः ॥४१॥
 संकरो नरकायैषं कुलप्रानां कुलस्य च ।
 पतंति पितरोह्येषां लुप्तपिण्डोदकक्रियाः ॥४२॥
 दृवैरेतैः कुलप्रानां वर्णसंकरकारकैः ।
 उत्साधनं जातिधर्माः कुलधर्माश्च शाश्वताः ॥४३॥

and for the preservation and upliftment of which Race he must strain every nerve throughout his life and leave to his posterity the noble heritage of perseverance in the revival of *शिष्टाचार and सनातन धर्म

Note. The etymology of शिष्टाचार=Shishtachara is:-

शिष्टेर्धातोश्च निष्ट्रान्ताच्छिष्टप्रवृद्धं प्रचक्षते ।
 मन्वन्तरेषु शै शिष्टा इह तिष्ठन्ति धार्मिकाः ॥
 मनुः सप्तर्षयैषं लाङ् क सन्तोन कारिणः ।
 तिष्ठन्तीह च धर्माद्यं ताडिष्टान्संप्रचक्षते ॥
 मन्वन्तरस्यातीतस्य स्मृत्वा तान् मनुरब्धवीत ।
 तस्मात्स्मार्तः स्मृतो धर्मं शिष्टाचारः स उच्यते ॥

The word *Shishta* शिष्ट is derived from the root शिष्=Shish=to remain behind, and it means "left behind

propounded by ancient Sages, the very mention of from the previous मन्वन्तर=Manvantara." The मत्स्य पुराण कथा (legend in the *Matsya Purana*) in श्रीमद् भागवत् says that a राजर्षि by name सत्यवत् who was performing penance was informed by the Lord in the form of a Fish of the impending जलप्रलय=Deluge, and was asked to take shelter in a celestial boat that would be sent to him, with all the herbs and plants and seeds and surrounded by the सप्तर्षयः (Seven Sages) and every kind of animal, and to come down on the earth on the subsidence of the Deluge and spread the ancient civilization with the help of the seven sages who were therefore called शिष्टाः and whose teaching was called शिष्टाचारः. It was also known as स्मार्तधर्म, as the Sages repeated the tenets of the old civilization from स्मृति (memory). This process continues at the end of every Yuga. So शिष्टाचार is शाश्वत (eternal, perpetual), and is also known as सनातन.

And that is also the reason why the four *Vedas* are Known as श्रुति (what is heard with ears)="*Revelation*", the post Vedic literature being known as स्मृति (what their forefathers transmitted to them from "Memory"=Tradition). The several sages who composed the वेद-मन्त्राः are known as मन्त्रदण्डो not as कर्ता. This is not the place for discussion of the relative merits of शौतसाहित्य and स्मार्तसाहित्य, though it may be observed that the former includes मन्त्रसंहिताः, ब्राह्मण and उपनिषद्; and the latter षड्वेदोङ्गाः [namely,

"शिक्षा"=Science of pronunciation.

whose names produces a purifying effect on one's soul (सुगृहीत नामधेयम्=Sugriheeta-Namadheyam).

“छन्दस्”=Metre.

“व्याकरण”=Grammar.

“निरुक्त”=Explanation of Vedic words.

“ज्योतिष्”=Astronomy.

“कल्प”=Ceremonial.

(a) श्रौतसूत्र=Rules for applying मंत्र & ब्राह्मण to Vedic Sacrifices.

(b) स्मार्तसूत्र=(1) गृहसूत्र=rules for domestic rites.

(2) सामयाचारिक सूत्र=rules for conventional usages.],

दर्शन (systems of philosophy), धर्मसूत्र (law books such as मनुस्मृति याज्ञवल्क्यस्मृति &c.) and इतिहास such as महाभारत, रामायण, अष्टादशपुराणाः and the तत्त्वाः. All these deserve to be studied carefully to get an insight into the pre-existing Aryan society and their highly developed spiritual life. Nor is this the place for discussing the achievements of the present age स्थूलविज्ञानसाहित्य (Literature bearing on physical sciences), though there is reason to believe that in Rama's time this साहित्य too must have reached a very high stage-higher than the present scientific developments-unless we attribute all the physical glory of that age as due to a highly developed spirituality, able to control the physical world, of which I am personally doubtful, though the poets have apparently out of religious motives done so.

SECTION (4)

CHRONOLOGY.

The only question now is about chronology, which it is difficult, nay impossible, to fix in Indian myths. It is said that Shri Rama prospered in the *Treta-Yuga, first part*: and that thereafter in the *Dwapara-Yuga, about its middle*, Bharata, son of शृष्टभद्रेष्व and जयन्ती (as said in श्रीमद् भागवत पुराण) or son of दुश्यन्त and शकुन्तला (as said in भविष्य पुराण) ruled, in whose memory India is known as भरतखण्ड. And that a king in Bharata's line, by name Hasti, son of Shakrahota शक्रहोता, who was a great hero, founded हस्तिनापुर = Hastinapura. And that at the end of the *Dwapara-Yuga* (डापरयुग), Shri Krishna (श्री कृष्ण) appeared on the Earth; and that since his disappearance from this Earth, the *Kali-Yuga* has commenced, which event is said to have happened about 5000 years before Christ. This means that according to the calculation of time (कालगणना) prevailing at present among Indian Shastris there was as shown here-in-below:-

I सत्युग for years.		years.
17,28,000.	=	17,28,000 in all,
(with two Sandhis,		
each of 1,44,000		
years=2,88,000)		
II त्रेतायुग for years	12,96,000.	= 12,96,000. in all,
(with two sandhis,		
each of 1,08,000		
=2,16,000)		

III द्वापरयुग for *years* 8,64,000. = 8,64,000, in all,
 (with two sandhis,
 each of 72,000.=
 1,44,000) .

IV कलियुग for *years* 4,32,000. = 4 32,000. in all,
 (with two sandhis,
 each of 36,000=
 72,000)

* Total, 43,20,000

Thus Rama prospered about 2 millions of years ago: and it is a question whether the physiognomy, *i. e.* to say the geographical positions of the several

*On the otherhand, there are certain thinkers in the present age who, believing the above figures as fabulous, surmise that "years" must be taken as "days", and then putting the several periods assigned to each Yuga in the reverse order, ascribe to

I. *Satya-Yuga*, 4,32,000 days or $\frac{4,32,000}{360} = 1200$
 years only.

II. *Treta-Yuga*, 8,64,000 days or $\frac{8,64,000}{360} = 2400$
 years only.

III. *Dwapara-Yuga*. 12,96,000 days or $\frac{12,96,000}{360} = 3600$
 years only.

IV. *Kali-Yuga*, 17,28,000 days or $\frac{17,28,000}{360} = 4800$
 years only.

continents have still remained unchanged, *nay*, they have remained so similar as to correspond almost exactly with the present situation of the several islands, I mean, the islands of the East Indies, that connect Asia with Australia.

The only way out of this difficulty appears to be as follows:-

It appears very doubtful if the *Ramayana* (रामायण) that is available at present and the author of which is said to be Sage *Valmiki* was the same रामायण काव्य that, it is said, was composed by the Sage Valmiki who had prospered in the time of Rama and who had taught it to Princes *Lava* and *Kusha*, and that was recited by them to Rama. Having regard to the very easy style of the संस्कृत language therein used and the extant grammatical rules observed therein, there is every reason to believe that it was, a composition of an age subsequent

According to these thinkers, the कलियुग (Kali-Yuga) will terminate in Samvat Year 2000; and that from Samvat Year 2001 the *Satya-Yuga* will recommence. However having regard to the condition of the present world and its low morality, it is extremely doubtful, if this so called prediction will prove true. Moreover Geological Science proves the extreme old age of this Earth, and the existence of human life on it from ancient times.

Under these circumstances it is best to abide by the calculation of time of the Indian Puranas,

to the Sanskrit Grammarian पाणिनी (*Panini*) and prior to the age of Poets *Kalidas* and *Bana-Bhatta* noted for intricate compositions. As such it well deserves the name of आदि काव्य, it being quite simple in language and expression and in the depiction of human feelings, sceneries and exciting events. The only possible conclusion is that it was composed by a recent poet who flourished about 3000 B. C. before the advent of the बुद्ध (*Buddha*) period : and that he did so in the name of *Valmiki*, by imagining himself to be in *Valmiki's* place and then by concentrating his mind on the present geographical positions of what he believed could have been Ravana's Lanka (namely Australia), the Mahendragiri in India, from where Hanuman started on his aerial flight, and the Air-route which he followed in order to reach that Lanka (Australia), *via* the Sunda Islands. How in that age (about 3000 B. C.) this poet could have got so detailed a glimpse of this route (with its approximate names), the Great Barrier or Coral reef and of the long chain of mountains including the Great Dividing Range in Australia—with the high peaks of the Southern Australian Alps, which might have been then an unapproachable wilderness inhabited by savages, is a question, the solution of which it is difficult to make at present. However it may be said that the people of those times were not so ignorant of geography as in the middle ages they were (by degeneration); or that it was possible for the poet who was a *Yogi* to see all these places by though the same might seem fabulous to the present eye.

Yoga-Samadhi (योग समाधि)=concentration of mind by profound meditation) following the Rules propounded by the great Sage Patanjali (पतञ्जलि) in his योगसूत्रs (Yoga-Sutras). The poet thus appears to have connected the several places of Rama's and Hanuman's exploits with the then existing geographical places and given us the description in his Ramayana (रामायण). This mixture of the old with the new is apparent in *Kishkindha Kanda, Sargas* 40, 41, 42, & 43 where in Sugriva's mouth are placed the several countries and places in the description given by him of the four directions, when he directs his Generals to go out in quest of the place where Ravana had confined Sita: *vide* especially the names of places to the South given in Sarga 41.

Be that as it may, there is no doubt that somehow the poet had obtained a very detailed and accurate knowledge of the India of his time, the Sunda (सुन्द) islands and Australia and the surrounding places and of the weapons used in the Great War. Otherwise it was impossible for him to describe so minutely the weapons including the several kinds of fire-arms, and so accurately the Several places like the दण्डकारण्य, जनस्थान, पंपासरः, शबरीस्थान, शृङ्ग्यमूक् पर्वत where Hanuman brings about the union of Rama (राम) with Sugriva (सुग्रीव), the दक्षिणा दिक् शोधन by Angada (अंगद) and Hanuman (हनुमान), the श्रुक्षशिल and हेमाभवन, the return of the Search party to प्रस्त्रवण गिरि and विन्ध्य mountain in a minute [from Hema's श्रुक्षशिल (*Rikshabila*), presumably via the Western ghats Coast line], the meeting of Sampati

संपाति on महेन्द्रगिरि (Mahendragiri) and the direction by संपाति (Sampati) to go in the direction of (अभिजित-भिसुखांदिशं) that South which lies in the direction opposite to the *Abhijit* Constellation) from that Mahendragiri (महेन्द्रगिरि), the air route followed by Hanuman हनुमान्, the मैनाक पर्वत (Mainaka Mountain) hidden under the Sea, the Volcanic *Surasa Mata* खुरसामाता=नागमाता (mother of the Nagas who presumably were then residing there), the islands inhabited by यक्ष, गङ्गधर्घ &c. i. e. the *Sunda Islands* proper, the अनावार्यसमुद्र (the *Arafura Sea*), the *Sinhika* island (सिंहिका=i. e. New Guinea), and finally Australia's सुवेल, लभगिरि, इनराजी and समुद्रपत्नीनांसुखानि (mouths of rivers) and Hanuman's descent (इक्षिणस्य समुद्रस्य इक्षिणे ताँरे) on the extreme southern coast of the Southern Sea from where was seen Ravana's Lanka on the mountain peak त्रिकूट-शिखर shining like अमरावति of Indra, and to give a graphic description of the flight of the Acroplane in the clouds and over the vast ocean and to mention the Acroplane as अप्रमेय प्रतिकार कृतिम् (artificially made by inconceivable art), मनःसमाधान विचार चारिण् (going according to one's desire directed by proper skilfulness) and स्वपाण्डुरा विद्ध विमान मालिनीं (row of acroplanes propelled by a white substance). Having given these details, the poet has shown his extensive knowledge of geography and astronomy and of arms, ammunition and acroplanes too. And we stand astonished how in those old times, the poet could have obtained all this knowledge which could not have been done except by a personal visit to the places concerned or by *Yoga-Samadhi* (योग-समाधि). If it was the latter, it shows the glory of

योगशास्त्र. Every praise is due to those high Souled personages who have, by composing such excellent moral and heroic epic poems, left an unrivalled heritage to the Indians and immortalised their hero राम, by their शास्त्र-मुद्रा=(stamp of Knowledge).

अच्युतं केशवं राम नारायणं
 कृष्ण वामोदरं वासुदेवं हरे ।
 श्रीधरं माधवं गोपिका बलभं
 श्री जानकीनाथं श्री रामचन्द्रं भजे ॥
 ॥ रघुपति राधव राजाराम पतित पादन सीताराम ॥
 ॥ श्री रामनाम सत्य है ॥



A P P E N D I X.*Pictures and Maps.*

	Page.
I Map of the World (round about the Equator), Australia in the centre.	350
II Pictures showing the physiognomy of each of the three principal Races of Mankind.	351
III The Northern Hemisphere.	352
IV The Southern Hemisphere.	352
V Map of the Sky, showing the position of the <i>Abhijit</i> constellation.	353

Pictures Showing the physiognomy of each of the Three Principal Races of Mankind.

(1)



The Caucasian. आर्यः

(2)



The Mongolian. हरि-ऋक्षाः

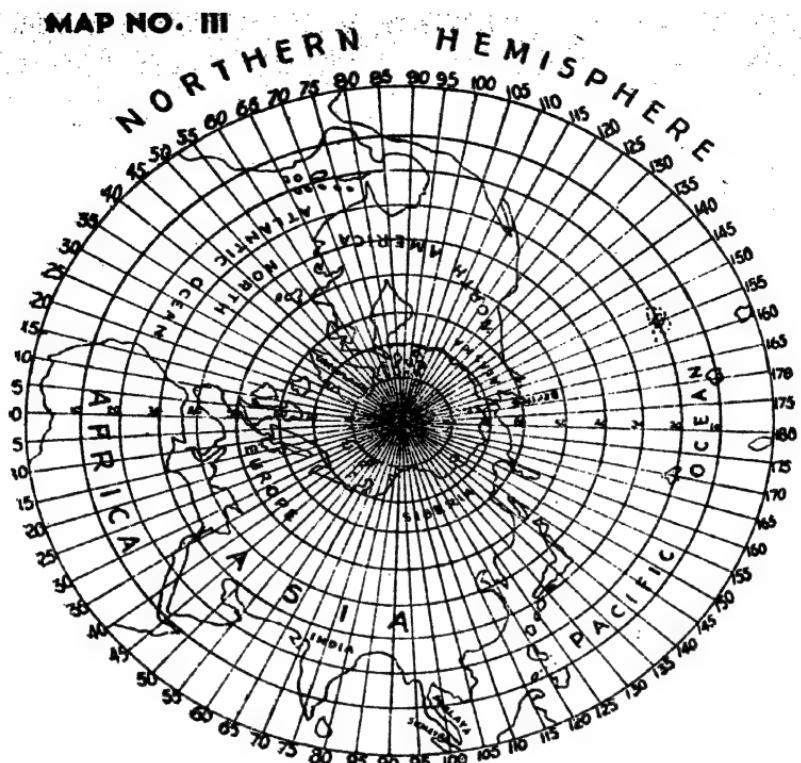
(3)



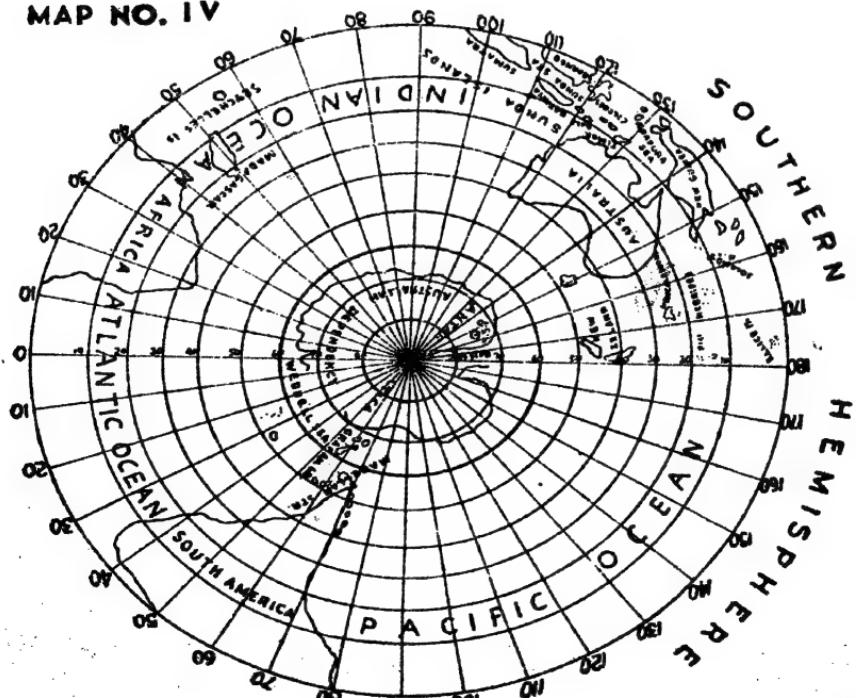
The Negro. राक्षसाः



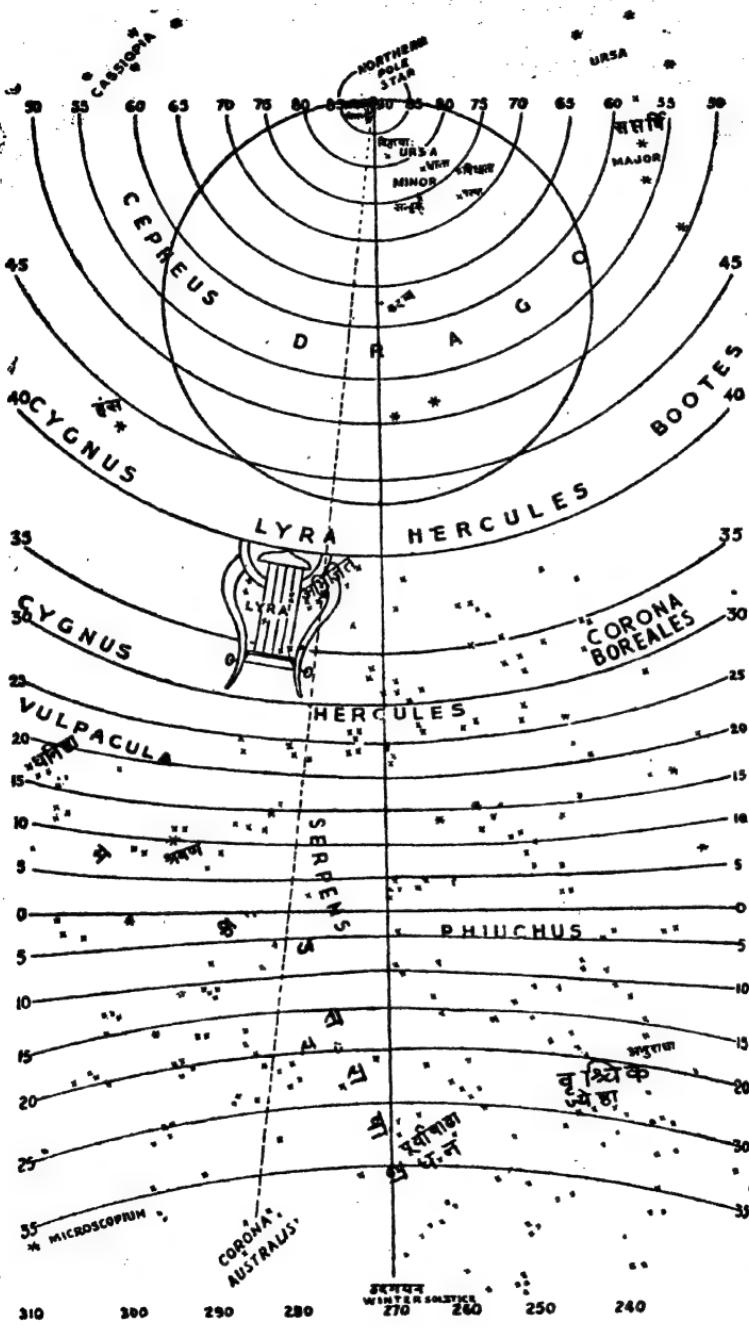
MAP NO. III



MAP NO. IV



Map of the Sky, showing the Position of the Abhijiti Constellation.



Note. This map is to be held over the head of the observer who has to stand facing the South with his back towards the North Pole.

Errata and Corrigenda.

Page.

Next to viii. Above "Contents", put page "ix".

Second page of "Contents", put at top page "x"

Do last line, read "*Errata*" for "*Agenda*".

- | | |
|-----|---|
| 1 | Enter "Chapter I" after श्री गणेशाय नमः. |
| 10 | After "Vana Parva" in last line, add "अध्याय
१८, मत्स्योपाल्यानम्:". |
| 16 | In line 18 Read the first letter "Dravidians". |
| 23 | In line 17 Read "Circular" for "Circuler". |
| 33 | „ 16 „ "सुविभक्तेन" for "सविभक्तेन". |
| 34 | „ 20 „ "girdle of" for "of girdle". |
| „ | „ 27 „ "निवासैश्च" for "निवासश्च". |
| 38 | „ 22 „ "विभज्जिष्यतः" for "विज्जभिष्यतः". |
| 48 | „ 26 „ "clouds" for "cloud". |
| 60 | „ 26 „ "intelligent" for "intellegent". |
| 61 | „ 28 „ "महदिनां" for "महद्दिस्वनां". |
| 63 | „ 17 „ "विमानं" for "विमान". |
| 66 | „ 20 „ "विततं" for "वितत". |
| 68 | „ 13 „ "नन्ववेक्षत" for "नववेक्षत". |
| 73 | „ 23 „ "protected" for "proetected". |
| 80 | „ 7 „ "शरभस्य" for "शरमस्य". |
| „ | „ 22 „ "house" for "houses". |
| 93 | „ 5 „ "सरःसु" for "सरसु". |
| „ | „ 17 „ "Then" for the first "the". |
| 94 | „ 16 „ "गहरेभ्यो" for "गहरेभ्यो". |
| 101 | „ 23 „ "Taradyuti" for "Tarudyuti". |

102	,	20	,	“निवेशयित्वा” for “निवशयित्वा”
106	,	7	,	“विस्तृतं” for “विस्तृतः”.
107	,	7	,	“mind” for “Wind”.
110	,	12	„	“Chapter IV” for “Chapter VI”.
112	,	3	,	“day” for “Night”.
113	,	2	,	“फलं” for “फल”.
”	,	21	„	“प्रार्थ्यं” for “प्रार्थ्य”.
115	,	20	„	“affirms” for “afirms”.
117	..	5	..	after “inmountain” put a Comma instead of full stop and add the following: “i. e. the southern extremity of the सह्य mountain, which appears here to have been described as the दक्षिण पश्चिमां कोटिम् of the विन्ध्य mountain”.
118	,	last	,	“thought” for “thinght”.
119	,	6	,	“इत्युक्त्वा” for “इत्युक्त्वा”.
”	,	13	,	“सौम्यं” for “सौम्यां”.
122	,	14	,	“सावर्णः” for “सावणि”.
124	,	18	,	add after “Konkan Patti,” the words “and via Thal-ghat”.
		24		add after “South” the words “and which in सर्ग ५० अलो. ३ has been described as दक्षिण पश्चिम दैल”.
		28		add after “there,” the words

"and one of its elongated peaks reaches quite upto the Sea-shore and is known as 'Dolphin's nose': *vide* Sadana's Geography 'आपशुं धर, पृथ्वी' p. 209".

- | | | | |
|-----|---|---------------|--|
| 125 | , | 14 | read "तद्विलं" for "तद्विलं". |
| 129 | , | 10 | „ "protected" for "proteced". |
| 134 | , | 9 | „ "विक्रमाम्युदयो" for "विक्रमाम्युदयो" |
| 135 | , | 21 | „ "tenth" for "teuth". |
| 137 | , | 13 | after 'mountain' add "via the <i>Thal-ghat</i> ." |
| 138 | , | 17 | after "Sealevel" add "and one of its elongated peaks, namely that known as 'Dolphin's nose' reaches quite upto the Sea-shore". |
| 146 | , | 9 | read "Longitudinal" for "Longitudal". |
| 150 | , | 4 | „ after "therefrom", add "cf".
the description of Singapore given on pp. 200 and 332 <i>infra</i> ". |
| 152 | , | 7 | read "square" for "squaie". |
| 156 | , | 4 | after "जावन्ती", add "=जायपत्रि". |
| 160 | , | 13 | read "Morrison's" for "Morisions". |
| 164 | , | last but one, | read "सिद्ध्यर्थ" for "सिद्ध्यर्थ". |
| 165 | , | 15 | , read "eldest" for "esdest". |
| 167 | , | last | , read "which" for "while".
and "जन्म" for "अन्म" |

168	,	last but one, read “राक्षसत्व” for “राक्षसत्व”.
169	,	3 , read “मारीच” for “माराच”.
”	,	9 , read “Crooked” for “Cooked”.
”	,	12 , read “देश” for “दश”.
”	,	13 , read “Cursed” for “Curesd”.
174	,	1 , read “विघूर्णन्त” for “विघूर्णन्ते”.
175	,	11 , read “वैदेही” for “वैदेहा”.
”	,	16 , read “सर्वाः” for “सर्वाः”.
176	,	9 read “Super” for “Snper”.
”	,	12 read “away” for “awy”.
”	,	19 read “dear” for second word.
180	,	21 read “व्यचरन्” for “व्यवरन्”.
185	,	4 read “towns” for “towers”.
187	,	15 , read “Suzereignty” for “Suezrainty”.
188	,	last but one read “Mangalore” for “Magalore,” and “सीता” for “साता”.
190	1	read “Chapter” for “Chaptar”.
195	22	„ “चन्द्रमा” for “चन्द्रमा”.
203	8	„ “increased” for “increased”.
204	3	„ “तदिदं” for “तदिद्”.
”	14	„ “त्वा” for “त्वा”.
206	16	„ “अस्मिन्नेवं” for “अस्मिन्नेवं”.
208	7	„ “तद्वितीयं” for “तद्वितीयं”.
”	19	„ “स्वयमेव” for “स्वयंमेव”.
212	2	Put “ : ” between “ocean” “ocean”.

- 216 10 Delete “) ” after “residents” and
“ (” before “Nether” : and put
“ = ” between “पाताल” and “Nether”.
- 217 19 Read “दृष्टवा” for “दृष्टवा”.
- 221 16 „ “residence” for “rasidence”.
- 222 15 „ “by” for “dy”.
- 223 26 „ “benefit” for “bynefit”
- 224 14 „ ‘बणीनि’ for “बणीनि”.
- 227 15 „ “संपाद” for “संताप”.
- 241 12 „ “दृष्टवा” for “दृष्टवा”.
- „ 15 „ “his” for “hi”.
- 244 21 „ “मासाभ्यां” for “माष्टाभ्यां”.
- 259 17 „ “over” for “in”.
- 271 1 Put “ before “you”.
- „ 3 Put ” after “life”.
- 278 22 Read “being” for “is”.
- „ 23 Add after “(present-Burma)” the
following “I am inclined to believe
that the poet must have had that
land-route in mind”.
- 283 17 Read “विमोचन” for “विमीचन”.
- 289 21 Read “वाहना” for “वाहना”.
- „ 23 „ “अहना” for “अहना”.
- „ 27 „ “अहना” for “अहना”.
- 290 3 „ “अहना” for “अहना”.
- 291 1 „ “the” for “he”.

- 295 16 „ “पतिम्” for ‘पर्तिम्’.
- 301 1 „ “रूपयोः” for ‘रूपयो’.
- 313 7 „ “prevent” for “prevant”.
- 320 24 „ “शास्त्रामृगा” for “शास्त्रामृगः”.
- 321 8 „ “वैक्री” for “वैक्के”.
- 232 6 Put “) ” after “days”.
- 325 Last but one, Read ‘समं’ for ‘सम’ last but one word.
- 327 18 „ “सप्तमे” for “सप्तमे”.
- 328 12 „ “ह” for “ब” last word.
- 346 1 Delete “) ” after “समाधि”.
- 347 20 Read “Aeroplane” for “Acroplane”.



